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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XCII

JANUARY, 1927

No. 1

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The Presiding Bishop Announces the Bishops' Crusade

*"Who then is willing to consecrate
himself this day unto the Lord?"*

IN JANUARY 9 The Bishops' Crusade begins. Three hundred Bishops, priests, laymen and women of the Church are to carry to the people throughout the land a call to rededication to Christ and renewal of allegiance to His Cause.

The Crusade is a spiritual movement. It unites the whole Church in pursuit of a single aim: that our own people may put Christ first in their lives and come to "know the love of Christ which passeth all knowledge," and "be filled with all the fullness of God."

The General Convention conceived and authorized the Crusade; The National Commission on Evangelism planned it; diocesan Commissions have organized it locally; Crusaders are going forth to carry its message; the results now depend upon all the people of the Church.

The Crusade will succeed if the people will prayerfully seek, not only that it may do something for them but that through them "the work of God should be made manifest to others."

May the whole Church rally to the colors! May all of us desire and earnestly strive, by prayer and personal effort, for the "renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour."

John G. Murray

JANUARY 1, 1927.

The Object of the Bishops' Crusade

Is to Lift Church Life to a Higher Plane, Declares Bishop Brent

By the Right Rev. Charles Henry Brent, D. D.

Bishop of Western New York

THE object of the Crusade is to lift the whole level of Church life to a higher plane. This is a simple statement, but to achieve what it advocates will require the sustained effort of the entire Church. It is easy enough to stir people to exceptional effort for a period of a week or two weeks. That, however, is exactly what we want to avoid. Our desire is to set a new pace that will be continued year in and year out. In many instances it will call for a thorough-going moral conversion on the part of those participating. In other instances it will mean a completely new spiritual outlook. In still others it will mean a broadening of moral, spiritual and social horizons. Therefore, we Crusaders must avoid anything that will tend merely to momentary emotion and must place all that we do upon a solid foundation, such as will endure the test of time and experience.

Today there is a great breach between our professions as Christians and our practice. We are so accustomed to use idealistic language that it has lost its force, in that we do not square our lives, or even attempt to square our lives, with the lofty expressions of the ideal. Creed and character are so closely wrought that one cannot live without the other. Sunday religion is altogether too prominent in our religious life. While business ethics are improving, the Christian man must deliberately set himself to discover what is the Christian way of life in business. The politician must

find out what is the Christian way of life in his political responsibilities. So with the professional man. The citizen, in all his relations with the nation, must bring to bear the teaching of Christ on his conception of his own nation and its relation to other nations. This is equally true relative to our domestic affairs.

I might go on until I have exhausted every department and phase of life. Unless our Christian belief shapes itself in Christian action we cannot possibly create that body of "peculiar people who stand distinct as expressing the Christ's mind in the world." Our religion is a corporate thing, and it cannot be real unless made so in fact.

Now, all this indicates that in our preparation there must be continually kept in mind the permanence of the place to which we are endeavoring to rise. It must be impressed on the clergy that they are setting a new pace for the flock, and that there may be no abatement after the days of the Crusade lest our last state be worse than our first. I wish I had the tongue of angels to make this so definite, impressive and compelling as to burn up the souls of all Crusaders and all the people of the Church with the consuming desire to rediscover the Christian way of life for every moment of time. Conventions must be disregarded, customs scrutinized, traditions reviewed. Anything that is discovered that may be contrary to the way of Jesus Christ must be sacrificed and offered as a burnt offering.

ALL requests for information or literature about the Bishops' Crusade should be addressed to "The National Commission on Evangelism, Cathedral Offices, Mount St. Alban, Washington, D. C."



THE RIGHT REV. ALFRED A. GILMAN, D.D.
Bishop Suffragan of Hankow

Bishop Gilman Reviews Conditions in China

Tells of Chaos in the Body Politic
But Finds Stability in the Church

By the Right Rev. Alfred A. Gilman, D. D.

Bishop Suffragan of Hankow

THE conditions existing in China to-day are well portrayed in the report of the Commission on Extraterritoriality, just published by the State Department in Washington, from which the following excerpts are quoted: "One of the chief factors which militates against the normal administration of justice in China today is the interference with the departments of civil government by the military leaders. . . . Ample evidence shows that the military are constantly committing crimes which go unpunished, for it is generally difficult for aggrieved civilians to obtain any redress. . . . There have been notable instances of executions and other acts perpetrated by them in complete disregard of the principles of justice."

These military tyrants have exacted excessive taxes from the people, but find no funds available for schools, for the repair of dikes, or other essential items of ordinary government. Their personal greed is so great that they must needs compel the farmers to grow opium and then fine them for so doing; compel people to buy opium and then fine them for using it.

The Progressive Party in the South was barely able to maintain itself against its own militarists until the appearance of Chiang Kai-shek. Its leaders found the new Soviet Russia ready to help them. Never was such good and evil so strangely combined. The progressive Chinese have been trained, they have received the necessary financial help and now they have

gained control of the richest half of China.

In the midst of political chaos, caused by unprincipled military leaders, and moral chaos, caused by Bolshevik propaganda, the great bulk of the Chinese people have gone on their way, trying to find a way to live, sending their children to the Mission schools, which were still carrying on, and using to their capacity the services of the Christian hospitals.

But what of the Church in the midst of all the turmoil? To one who has given his life to the Church in China it is a thrilling thing to consider the progress which has been made right in the midst of the political chaos and military oppression.

I have come home at this time to make known to the Church four things:

First, the strength and solidity of our work in China: The National Church of China was organized in the first year of the Republic, and much earlier than that the native ministry in the several dioceses had had an equal voice with the ministry from abroad. The organization of a Diocesan Council came at a most opportune moment. On this Council the Chinese far outnumber the foreigners. Its decision is practically law, for no partisan decision is ever made. There has been much hot discussion, but never a vote which divided the races. In these meetings and still more in the various retreats for the clergy and for the teachers the fullest mutual revelation has been made and, as a result,

mutual understanding has been attained.

A great many of the Boxer Indemnity students who have studied in America greatly disappoint the expectations of their friends, but the four members of the Boone staff who have studied abroad are the backbone of the forward work in the diocese. Mr. Francis C. M. Wei, Acting President of Central China University in my absence, is now a national character, in the matter of college and school administration, the study of Comparative Religion and the modern teaching of the Chinese language. Mr. Samuel Seng and Mr. Thomas Hu, working with Miss Mary Elizabeth Wood, are carrying on the Boone Library School, which has undertaken to train for the National Library Association of China those students who have been given scholarships for that purpose through the Foundation of the Second American Indemnity Fund. Graduates of Boone College, trained in library work, are now found in nearly all the Christian universities, in the two largest Government institutions in Peking, in the great non-government, non-missionary Nankai University, organized by the Christian leader of North China, Chiang Po Ling, made up of Chinese Christians in high positions, and even in the radical Government University in Canton. These men have found opportunities for service here far beyond the capabilities of their fellows.

NOTABLE VESTRIES

In Changsha, the second largest parish in the diocese, the Senior Warden is Dr. F. C. Yen; President of the Hunan-Yale Medical School, the Junior Warden is the Professor of Physics in Yale-in-China College, a Ph. D. from Princeton, while another member of the vestry is a graduate of the University of Pennsylvania Medical School. This one vestry (the vestry at the Cathedral, Hankow, is almost like it) is a sufficient answer to the ques-

tion whether the educational activities help the progress of the spiritual work of the Church or not.

As to the continued success of the Boone Divinity School I wish to tell of just one recent graduate. A year ago last summer, when all China was in an uproar after the killing of students in Shanghai and Canton, this young man came to me and said that he felt called upon to write something about this trouble. I said to myself "Alas! another diatribe!" but to him I said, "Go ahead and write it out and then bring it to me and we will talk it over."

DIVINITY STUDENT PROTESTS

In a few days he brought it to me. It turned out to be a most scathing phillipic against the Chinese student class. He said that they need not cry out against England, Japan or any other country. If they would reform themselves and be true men they need fear no one. This article was published in the Hankow papers and it was the sole crumb of comfort which the British received throughout the entire year. One correspondent suggested that it should be reprinted and circulated throughout the world. This young man was sent to the very difficult work in Changsha. At the end of the year I found it necessary to use him elsewhere and was nearly mobbed by the workers in Changsha who felt that they had in him a most perfect Christian missionary. And all this was going on while I was daily being called a foreign devil and he was being called the slave of foreign Imperialism.

Secondly, I would speak of the need of adjusting our educational work so that it may be accepted as an integral part in the national education system:

Our schools grew up under the Manchu monarchy and, against the arbitrariness of the absolute monarch, took refuge under foreign protection. At that time there were no other schools. Now, however, men educated in the

best schools in America, Japan, Germany and England have returned and have drawn up an educational system, which has been accepted by all Chinese educational bodies, and which is declared by competent missionary educators to be very nearly perfect. In Central China our own and other mission schools in the Central China Christian Educational Association are the only ones fully carrying out this curriculum. But we fail to fulfill the law in one respect and for that reason are condemned by all. We do not register our schools and submit to inspection by the government educational authorities. For this reason our students are subjected to various legal disabilities and we are treated as foreign schools, and as such, not proper places for patriotic Chinese to attend. Aside from other difficulties which may be cleared away, there remains the universal interpretation of the phrase "Freedom of Religious Belief" among the Chinese, which has led the government to make as one of the requirements for registration that there shall be no compulsory study of religion nor compulsory attendance at religious service. But this whole question as to a possible radical change in the educational policy of our Church in China must be dealt with in the near future.

Thirdly, there is the need of workers from America. I wish to find some American clergy filled with the power of Christ, making them willing to be thrust forth into the work in China, which is harder now than a few years ago, but not so hard as when the pioneer Bishops went to China. I wish also to find a college teacher of physics, a teacher of education and a teacher

of commercial subjects: men who must be filled with Christ to the point of radiation, and who are so well trained in their respective subjects that they will be recognized as the peer of any teacher in China. I also seek women workers, both as Sisters, Deaconesses and teachers. Our need is great and urgent.

Fourthly, I have come home to seek financial aid in procuring certain equipment for which our work has been waiting for many years.

The Christian Mission finds itself today face to face with several organized oppositions. The first and most dangerous is from the Bolsheviks, because of their avowed willingness to use any method under heaven to destroy their adversaries, among whom they number the Christian Church as the greatest. We rejoice that up until now, in spite of many dire threats, no harm has come to any of us. Then there is the movement "Back to Chinese Civilization Only," allied with Buddhism, which carries many Chinese scholars with it. There is also the scientific atheistic movement. The Chinese have a proverb which I learned in my first years in China: "When things have become as bad as possible they must improve." I fully believe that China has reached that point and for my faith in the improvement I have only to think of my true Chinese friends who are beginning to be numbered in hundreds. May our part of God's Church be true to her trust in handling the great fortunes which God has showered upon beautiful America and may we do our several parts in proving it to be ever true that America is China's Best Friend!

BISHOP GILMAN is ready to accept invitations to speak to diocesan conventions, Sunday congregations, men's clubs and diocesan branches of the Woman's Auxiliary so far as limitations of time and strength will permit. He desires to be free to speak of the need for additional equipment and for aid in meeting the expenses of the school work not provided for by appropriations.

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THE SPIRIT OF MISSIONS



HOME MAKERS OF THE FUTURE

This advanced cooking class at the Fort Valley School in Georgia will go a long way toward making comfortable homes in that section of the country



GENERAL FACULTY, ST. PAUL'S SCHOOL, LAWRENCEVILLE, VIRGINIA

Archdeacon Russell, who has been the principal of this school ever since its beginning, doesn't appear in this picture. St. Paul's is one of our largest Negro schools

Notable Recognition Accorded Negro Schools

General Education Board Makes Conditional Gifts to Fort Valley and St. Paul's

By the Rev. Robert W. Patton, D. D.

Executive Secretary American Church Institute for Negroes
and Campaign Director, Field Department, National Council

TWO of the ten schools maintained in the South by the American Church Institute for Negroes have received a signal honor. After careful studies made by the General Education Board (Rockefeller Foundation)



THE REV. DR. PATTON

that body has made generous appropriation toward the financial well-being of these schools, and the opportunity for manifestation of Church-wide interest in this cause seems to be at hand. The schools

thus honored are the Fort Valley High and Industrial School, Fort Valley, Georgia, and St. Paul's Normal and Industrial School, Lawrenceville, Virginia. This article acquaints readers of *THE SPIRIT OF MISSIONS* with the scope and service of these two outstanding institutions, tells in detail the impressive recognition they have won, and suggests how our people may cooperate.

In area, Georgia is the largest state east of the Mississippi. It has the largest Negro population of any Southern state east of the Mississippi. It contains by far the largest Negro population of any state in the Union, the census giving it 1,206,000 Negroes out of a total population of slightly less than 3,000,000. In spite of the much heralded migration of Negroes northward, this one Southern state of

Georgia still contains more Negroes than the whole of New England, New York, New Jersey, Pennsylvania, Ohio, Indiana and Illinois combined.

The Fort Valley High and Industrial School at Fort Valley, Peach County, Georgia, occupies the same relative importance to Negro education in Georgia that Hampton does to Negro education in Virginia. Fort Valley's influence and reputation is not, of course, as extensive outside of Georgia as is Hampton's beyond the borders of Virginia, but Fort Valley has first place in Georgia. It is generally understood that if the Church would consent to turn over this property and its control to the state, the state would make it the center of its educational program and policy for Negro education in Georgia. It is not merely Fort Valley's position and reputation which the state covets, but, as frankly admitted, it is Fort Valley's spirit. This spirit has grown with the growth of the school during more than twenty years since the present Negro principal, Mr. H. A. Hunt, remarkable alike as teacher and administrator and Christian gentleman, became associated with it. If one doubts the value of Christian education plus vocational training for Negroes let him become acquainted with Mr. Hunt and his wife, and visit the towns, villages and countryside of Georgia within seventy-five miles of Fort Valley where 400,000 Negroes live, and he will see for himself a race being reborn.

Concretely, what has Fort Valley

THE SPIRIT OF MISSIONS

done? What is it doing? These are the final tests.

First, against incalculable odds of prejudice, ignorance and organized opposition, especially on the part of the worst of the white element, the school and its principal have won the confidence of former traducers. Some who formerly threatened to burn the school now contribute to its support. In addition to its extension work throughout a wide territory, Fort Valley gives direct instruction at the school to between 1,500 and 2,000 Negroes. Of these more than 700 are registered in the regular school term from September to June. On an average 1,000 more receive special instruction at the school in limited courses such as teacher training, farmers' conferences, social service, religious education and the like. Tens of thousands throughout the county and in adjoining counties are directly influenced and taught through the school's "Extension Service."

All students, both boys and girls, receive both academic and industrial training. The Academic Department offers the twelve grades of work as prescribed by the State Board of Education. A normal course, whose graduates receive teachers' certificates from the State Superintendent of Schools, provides teachers for the limitless demands of the rural county schools. A night course is given to those students who must work on the farm or at some trade during the day.

INDUSTRIAL TRAINING GIVEN

In the Industrial Department the boys receive instruction and practice in agriculture. Opportunity to carry out projects on the farm and among the livestock is afforded. There is practical training in bricklaying, carpentry, plastering and painting. The girls receive instruction and practice in laundering, cooking, sewing, housework, as well as dressmaking, weaving and basketmaking.

These hard won lessons are carried into the home and into the community. Practical chemistry, as applied to agriculture, is carried from the school to the farms where, in addition to the better class of Negroes, many ignorant, shiftless, dishonest and seemingly hopeless Negroes are being transformed into decency, respectability and usefulness under the guidance of the boys and girls who received their training and their inspiration for service at Fort Valley.

A BIG, BRIGHT LIGHT

This school influences the ideals and affects the conduct of more than half a million Negroes. It is the biggest, brightest light in a vast, dark valley one hundred miles long by one hundred wide, containing 570,000 Negroes.

The "Extension Service" of the school is conducted under five heads: Farm Demonstration Agent, Home Maker Club Agent, Jeanes Worker, Social Service and Health Service. Wholesale redemption, reaching tens of thousands of Negroes through every open path of intelligent service—that is the work of the Fort Valley School. Realizing the efficiency of its service, the state government of Georgia and the United States government pay the salaries of five agents and teachers who work with and under the direction of the management of the school.

Assured of the truth of the above statements through a thorough survey by their own specialists, the General Education Board (The Rockefeller Foundation) said *in substance* to the Director of The American Church Institute for Negroes and to the Principal of the Fort Valley School, "You have provided \$180,000 in your Advance Work Section, as officially adopted by General Convention, for building, equipment, etc., at this school. You agree with us that this school needs immediately and deserves some equipment and buildings not included in your program. These addi-

RECOGNITION FOR NEGRO SCHOOLS



THE CATTLE CLUB OF FORT VALLEY SCHOOL, GEORGIA

The boys are being taught how to judge cattle. St. Paul's is doing much to improve farming in this agricultural section

tions will cost \$90,000 more or a total of \$270,000. We will give \$100,000 towards your program, in addition to the \$25,000 we have already appropriated, if you will raise the remainder. Furthermore, we will pay our \$100,000 as soon as you assure us that you have raised \$100,000 of your share plus \$13,000 of accumulated debts." In other words, including \$25,000 previously given, the General Education Board grants us \$125,000 towards a total objective of \$270,000 for Fort Valley, payable as soon as we inform them that we have raised \$113,000. Could anything be fairer or a higher tribute of confidence to the school, to the American Church Institute for Negroes and to the National Council?

Towards our share, \$113,000, which must be raised to secure the additional gift of \$100,000 from the General Education Board, we have received \$33,000 in cash and pledges, leaving \$80,000 to be raised for Fort Valley.

To tell in full the story of St. Paul's Normal and Industrial School at Lawrenceville, Virginia, would be to repeat the substance of much that has been said above about Fort Valley. In many respects the work is similar. Owing in part to the fact that St. Paul's has been an Institute School

much longer than Fort Valley, its work in general is known by a larger circle of Church people than that of Fort Valley. Archdeacon Russell's achievement as Principal of St. Paul's has given him a reputation unparalleled by any other Negro in our Communion. His saintly life, his dogged determination, his tact, patience and unfaltering faith, his own extreme poverty and the poverty of his school during those dark years when Negro education was taboo in the South, have earned for him a just distinction.

Dr. Russell was born a slave. The Proclamation of Emancipation declared him free. Mr. Hunt was born after the Civil War in the Reconstruction Period, which, in some respects, was a worse heritage than to be born a slave. But real freedom cannot be conferred or withheld by proclamation or by birth. It is an achievement of the spirit and of the mind. Both of these men achieved freedom for themselves and their people by self-discipline, by labor, and by humble dependence on God.

From the standpoint of good relations between the races, efficient labor in the trades, and the influences which make for good citizenship and public

order, St. Paul's is the greatest single asset in all that section of Virginia lying between Richmond, Danville and Lynchburg, and even beyond. Its students come not alone from Virginia, but from ten to twenty other states, including those in the North.

CONTACT WITH COUNTY

St. Paul's and its work are original and unique in several respects. In general, all of our Institute Schools are patterned after the fine example of Hampton and Tuskegee. Several of our principals, including Dr. Russell, and some of our best teachers were trained at Hampton or Tuskegee. We owe an incalculable debt to Hampton and Tuskegee for having blazed the trail and for their excellent standards. But St. Paul's and Fort Valley, and other Institute Schools, are meeting a need in a manner and from an angle of approach which both Hampton and Tuskegee would gladly admit they cannot duplicate. The job is too big, too many sided to be accomplished by one or two institutions however efficient. Our ten Institute Schools are indeed an extension of the Hampton-Tuskegee idea and plan. We are proud of it.

St. Paul's School, throughout the year, keeps its finger on the pulse of the whole Negro population of the county in which the school is located through a unique, personal contact with each family. The school has divided the county into 310 groups, in each of which three of the best Negroes are selected as leaders of the others. Three times a year the school communicates by messenger or letter with these 310 groups of three who in turn pass on the good work of instruction, advice and encouragement concerning every phase of Negro life.

The General Education Board has, therefore, recently informed us that it would like to share also in the building and equipment program for St. Paul's.

The immediate program for St.

Paul's, including, as in the case of Fort Valley, the payment of accumulated deficits, is \$158,000. This total is less than the amount of the program for Fort Valley because it was not deemed expedient to undertake more for St. Paul's at this time. The \$158,000 includes a dormitory for girls, a practice school building, and accumulated deficits incurred chiefly for repairs and improvements for the protection of the property. Towards this sum \$34,000 has been raised, in addition to the appropriation of \$33,333.34 from the General Education Board, payable when the remainder, or approximately \$90,000 is raised.

Towards the whole objective of \$270,000 for Fort Valley, plus \$158,000 for St. Paul's, a total of \$428,000 for the two schools, \$258,000, including the General Education Board's gift, is in hand in cash and pledges. The remainder to be raised to complete the whole immediate program for the two schools is therefore \$170,000.

POLICY OF THE INSTITUTE

The American Church Institute for Negroes is the organ of the National Council for the supervision and administration of this work. It is a Corporation and a Trust Company, authorized and empowered by law to receive, hold and disburse all money given for this purpose. Dr. Thomas Jesse Jones of the Phelps-Stokes Fund, well known both in America and abroad as one of the leading authorities, says, "The unique value of the American Church Institute for Negroes, among all American agencies for Negro education and inter-racial concord, deserves special consideration and commendation. There is no other institution that combines the following qualities with such substantial reality. First, it represents the national interest of the Episcopal Church of America in the Negro people. Second, the Institute works through the local dioceses, thus insuring local coöperation

RECOGNITION FOR NEGRO SCHOOLS



CLASS IN TAILORING AT ST. PAUL'S SCHOOL

Every student at St. Paul's must take a course in some industry in addition to going through the academic department

of white and colored people, an equally fundamental belief of the American people. Third, the colored people are encouraged to participate actively in the affairs of their schools. It is increasingly recognized that sound religion and effective education require coöperation with a people rather than for them. The officers of the Institute understand the truth of this vital principle and they are working to realize it in the policy of the Institute."

The Institute is the witness and the voice of the whole Episcopal Church. No other religious body in America is so constituted and organized for the education of the Negro people. The Institute has never lost a dollar of its invested funds; but, by wise investment, has largely increased them.

The ten Institute Schools are incorporated under the laws of the eight Southern states in which they are located. The American Church Institute is like a parent corporation to them all, fostering, coöperating with and directing them in coöperation with their own Boards of Trustees and management.

The Institute and its schools hold endowments of about \$400,000 which should be expanded to \$5,000,000. The total property held is worth more than \$2,000,000. The present budget for maintenance is nearly \$550,000, towards which the National Council appropriates \$150,000. The remainder is raised by special gifts, by income from endowments, and from fees and charges to students. Students pay about forty per cent of the total budget for maintenance.

This story of the work of The American Church Institute for Negroes, with special reference to the Fort Valley and St. Paul's Schools, is told in this number of *THE SPIRIT OF MISSIONS*, in order that Churchmen may be more fully informed as to the character of this work for America, and in the hope that the whole of the \$170,000 necessary to secure the gift from the General Education Board and to complete this program, will be sent spontaneously to the Treasurer of the Institute, or to the Treasurer of the National Council, without resort to any kind of drive.

Tourist Pays Tribute to Mission Hospital

Professor at General Theological Seminary Tells of a Week at St. Luke's, Tokyo

Last spring the Rev. Charles Homer Boynton, Ph.D., Professor of Homiletics and Pedagogy at the General Theological Seminary, New York, started on a trip which was to include visits to many of our missions in the Orient. He was accompanied by Mrs. Boynton. His first experience of a mission hospital as a patient is embodied in the following letter to the Executive Secretary of the Department of Missions:

St. Luke's Hospital, Tokyo.
July 27, 1926.

MY DEAR Dr. Wood:

Before we started on our trip to the Orient you asked me to send you bits of information from time to time, and I am doing so. As for the particular one which is the subject of this letter I am sure it only voices your own well known interest and sympathy.

Seven days a patient in St. Luke's! It humbled my pride, even though it set me on my feet. For you see I had been writing home for months that I was one hundred per cent good through all the stress and strain of travel and then without warning to be clapped into a hospital was both disconcerting and humiliating.

We were merely being shown around as visitors by Dr. Teusler and Miss Nuno on the morning after our arrival when the doctor's attention was called to my condition, and almost like a flash he replied, "You are going straight into the hospital, Miss Nuno will assign you a room and I will give you my personal care." Well, if you know the doctor, you know what that care was, and whatever there was beyond he apparently "turned it all on"—x-ray, sun-rays, violet-rays, inhalations, tests of all kinds, alcohol rubs, choice food from Miss Pond's dietary kitchen and absolute rest. The result is that after seven days, aided of course by a series of friendly calls and Mrs. Teusler's flowers, I am a changed person, and to finish the job am being sent to my long-time friend, Dr. Mabel

Elliott, and the bracing air of Karui-zawa.

The fact is that I picked up some kind of a germ in a Peking dust storm that developed into a cold. I thought little of it before leaving Peking, but as I journeyed on through Manchuria, Korea, and into Japan, the next three weeks, it took a firmer and deeper hold until I arrived in Tokyo with a case of diffused bronchitis. I did consult a German doctor in Mukden who was recommended to me by the American Consul, but as I now think it over there is little more that I could have done. Foreign doctors are scarce, hospitals, if any, are, as a rule, native or hard to find, and in all that long stretch from the Peking Union Medical College to St. Luke's, Tokyo, the only place, so far as I know, where a traveler is likely to hear that foreign treatment can be obtained is the Presbyterian Hospital in Seoul. What then if there were no St. Luke's?

I doubt if the people at home realize this unless they or their friends have actually taken the journey. And yet scores and hundreds of them go over this same route every year and are as liable as any other mortals to ills of various sorts. What then if St. Luke's were not there? And happily it is there, waiting as it were, for the first one of them in need, at the same time that it is doing a wonderful work for native and foreign residents, among whom we must surely count our own missionaries. One after another of these has said to me, as I met them, "Yes, I had a breakdown and I went

TOURIST PAYS TRIBUTE TO MISSION HOSPITAL



AMERICAN STAFF OF ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO, 1926

From left to right: Miss Gardner, Administration Department Recording Clerk; Dr. Teusler, Director; Mrs. Kellam, Department of Surgery; Dr. Elliott, Pediatrics; Mrs. St. John, Principal Training School; Miss Pond, Dietician; Miss Nuno, Public Health; Miss Lade, Secretary to Director; Dr. Kibby, X-Ray Department; Mr. Buxbaum, Acting Superintendent

to St. Luke's for a week or a month and was put to rights." In a room close to mine was a young Albanian who was rushed to St. Luke's. In the corridor, congratulations were being given to a young American business man whose wife had just given birth to a child in the maternity ward. More than a hundred public school children are sent here each day by the Government for medical examination. The charity clinic is crowded daily. I saw the foundling ward full of new babies from one to ten days old. The maternity and private wards are in great demand and are income producing and the whole is in charge of a staff of highly trained doctors and nurses, both American and Japanese. Dr. Teusler has raised the standard of nursing throughout Japan.

Simply amazing to me is the courage with which they all do their work in spite of past and present handicaps. Neither the earthquake of 1923 nor the fire of 1925 seems to have daunted

them, nor does the present housing, for all the world like the army barracks we knew so well during the war. But they carry on just the same from an evident joy of service and with the eye of hope turned toward the future. The old foundation walls in which so many found refuge from the fire which accompanied the earthquake are a silent witness of what was once their hope. But that hope has all changed now to a building on another and a better site made available by the earthquake itself. And the realization of that hope is absolutely dependent upon the success of the proposed campaign for sufficient funds to build a hospital that will do justice to ourselves and will also bear our Christian message to a nation more than ready to receive it. There would seem to be no question as to what the outcome should be. If any one doubts, let him ask the writer what he thinks.

Very sincerely yours,

CHARLES H. BOYNTON.



Ewing Galloway, N. Y.

RIVER AT SINGAPORE, CHIEF CITY OF THE FEDERATED MALAY STATES

This is the See City of the Right Rev. Charles J. Ferguson-Davie, D.D., Anglican bishop of the English diocese of Singapore



Ewing Galloway, N. Y.

MALAYAN CHILDREN AT PENANG IN THE STRAITS SETTLEMENTS

In the English diocese of Singapore, which has a population of about 45,000,000 of various races, including an increasing number of Chinese

Bishop Roots Visits Three Distant Dioceses

In Singapore, Sarawak and Philippines He Finds Chinese Peaceful, Prosperous Pioneers

By the Right Rev. Logan H. Roots, D. D.

Bishop of Hankow

IN RESPONSE to an invitation presented by the Bishops of Singapore, Labuan and Sarawak (Borneo) and the Philippine Islands to the General Synod of the *Chung Hua Sheng Kung Hui* (Chinese Episcopal Church), which met at Canton in March, 1924, the Synod approved the sending of a foreign Bishop and a Chinese priest as a deputation to these three dioceses. After unavoidable delays the Standing Committee of the C. H. S. K. H. arranged in the spring of 1926 for the Rev. Lee Kau-yan, rector of St. Stephen's Church, Hongkong, and myself to go as such a deputation. We were absent from Hongkong just over two months, though the journey required me to be away from Hankow from June to September.

The Bishops with their colleagues had arranged an itinerary which gave us a running view of almost all the work among Chinese in their three far-flung dioceses. By far the largest center of population is the city of Singapore, at the tip of the Malay Peninsula, with its more than 300,000 Chinese, but in Kuala-Lumpur and Penang, Ipoh and Seremban, also in the diocese of Singapore; in Kuching, the capital of Sarawak, and in Labuan, Jesselton, Kudat and Sandakan in British North Borneo, as well as in Manila, the capital of our own Philippines, we found large numbers of Chinese,

growing Church work amongst them, and ties with China which should make these places, most of them hitherto unfamiliar to us in China, almost as well known and as much a part of our increasing self-conscious Chinese Church as are the great centers of the eleven dioceses in China itself.

And I want to record that it was an unalloyed joy, from the beginning to the end of our journey together, to be associated with the Rev. Lee Kau-yan. His knowledge of the three key languages, Mandarin and English as well as Cantonese, his experience in the self-supporting and growing parish of St. Stephen's, Hongkong, his acquaintance with so many men and women and children all along our journey whom he had baptized or married or met in cordial friendliness at Hongkong, his sympathy with Churchmen who differ from him theologically or ecclesiastically; in fact, with all who profess and call themselves Christians, and his untiring energy and zeal in responding to every opportunity for service, whether in public meetings, committees, or personal interviews, made the deputation really representative of the *Chung Hua Sheng Kung Hui*, which sent it, and of the great Christian Community throughout China, of which the eleven dioceses of the *Chung Hua Sheng Kung Hui* are a part.



MAP SHOWING ITINERARY OF BISHOP ROOTS

The dotted line shows the route from Hongkong to the Malay Peninsula, thence to Borneo, The Philippines and back to Hongkong

PEACEFUL, PROSPEROUS PIONEERS

Contrasts between the Chinese we met overseas and the Chinese of today in China were startling and everywhere in evidence. Good government, though not for the most part as yet of their own making, but administered in the areas we visited by English or American officials, gives them the blessings of law and order and peace which they accept gratefully. Their peacefulness is in striking contrast to the militarism and banditry which prevail in China. In regard to their economic position we had constant evidence that the statements in Dr. McNair's book, *Chinese Abroad*, (p. 72) are correct. He says "as day laborers, artisans and engineers, contract laborers, producers of rubber, middlemen between natives and Europeans, and as merchant princes and professional men, they occupy the visibly dominant position in the whole area." In the Malay States a high authority says that it was the Chinese who began the mining of tin, have continued it ever since and have succeeded in producing more than half of the world's tin supply.

Culturally these Chinese communities bear much resemblance to the pioneer communities in the prosperous countries of the West. They lack the pervading presence of ancient civilization, which sometimes helps by steadying and sometimes hinders by benumbing them, in China itself. Their schools are too few, the grade of those they have rarely passes and in most places does not reach that of a standard Middle School in China. But they are increasingly eager to have good schools and they are ready to give for the support of education. The Nationalistic movement in China has reached them, and they are in many places insisting on the teaching of Mandarin (which is now called the "national language") to their children. They are thus peculiarly open to modern ideas and to the appeal of Christianity.

The deputation had direct messages of greeting and encouragement from

the secretaries of the General Synod on behalf of the Standing Committee and also from Mr. Archie T. L. Ts'en, treasurer of the Synod and chairman of the Board of Missions, as well as a special message from Mrs. H. J. Shu, president of the Women's Missionary Service League, to the Church women and children. We also carried a message, printed as well as verbal, from the National Christian Council. These messages we delivered at social gatherings, public meetings (evangelistic and general), and meetings in schools and churches as well as at meetings specially for prayer and the regular Sunday services of the Church.

Our message was not only one of greeting but also of information regarding the situation in China at the present time. We dwelt on the general aspects to some extent, mentioning the untold suffering caused by banditry, militarism, opium and ignorance, but also pointing out the hopeful side, especially the hope that is found in the growth, side by side and intimately connected with each other, of patriotism and the Christian movement. Both these movements are leading the Chinese today to care far more than hitherto for their brethren overseas.

MUTUAL MESSAGES

We brought back to the Church in China the greetings of the Chinese congregations in the three dioceses of Singapore, Labuan and Sarawak and the Philippines. We were often asked specially to do this. Furthermore, the sight of these sturdy, Christian communities, their eager response to the greetings from their ancestral country, and their evident sympathy with the sorrow and the aspirations of their brethren in China, gave us a message of hope and encouragement which it was a high privilege to convey to the Chinese Church.

Personal contacts with numbers of the Mission staffs and Chinese Church workers, clergy, catechists and laity, men and women, were most delightful

BISHOP ROOTS VISITS THREE DISTANT DIOCESES



THE REV. HOBART E. STUDLEY AND STAFF OF ST. STEPHEN'S CHINESE SCHOOL, MANILA
*Miss Brown, the Principal, sits in center. The rest of the staff are Chinese. There are nearly 2,000
 Christian Chinese in Manila*

and reassuring as to the reality of Church life and the prospect of its steady development. In Penang we met the father and mother of a young man and his sister who have just been called to the English Bar at the Inner Temple in London and who are counted upon to "adorn the doctrine," as the other members of their family do, by their earnest and consistent Christian life. Among the young people there is evidence of a gradually growing sense of God's call to give life service in the work of the Church, and to rise above the commercialism which so closely besets these prosperous communities.

The "three great evils," as they are called in China—prostitution, gambling and opium—are still the outstanding challenge among the Chinese abroad as in China to the moral power of the Christian Church. Aside from that power there seems little hope of dealing with them successfully. Never-

theless, the public conscience has been stirred to some extent already on all these questions; and the heartening example of the Bishop of Singapore in defeating, almost single handed, the proposal of official Singapore to license prostitution, may well be felt in China, as it is far and wide in Malaya, among both Church people and in the community at large.

Hitherto there has been little coöperation (with the notable exception of Manila) between the various ecclesiastical families of Chinese Christians abroad. The sense of brotherhood among all Christians, however, is growing, and the need for mutual aid, especially in meeting "the three great evils" and the problem of developing Christian homes, is leading to renewed consideration of the whole question of Christian coöperation.

The Chinese abroad were at one time—in fact, until very recently—despised by their fellow-countrymen in China.

The emperor, Kang Hsi, who ruled from 1660 to 1720, spoke of them as vile persons who had deserted the homes and the graves of their ancestors, but with the passing of the Manchu Dynasty a new feeling has grown up between the members of the Chinese race in China and their brethren overseas. This feeling appears in China as nationalism and patriotism, and among the Chinese abroad as a combination of racialism and nationalism. I was much impressed on this long journey of the deputation with the similarity of the problems which exist for the State and Church among the Chinese abroad. Shall the Chinese in Singapore, for example, adopt English ways, speech, manners, and civilization in general, becoming citizens of the British Empire, or shall they maintain close connection with their ancestral country of China in language, political feeling and general cultural development?

These are emerging as major problems for the government administered by Englishmen and Americans in the dioceses where we visited.

MANY PROBLEMS ARISE

Similar problems arise with reference to the Chinese Christian congregations in the three dioceses. Shall they become part and parcel of the dioceses where they live, forgetting their relation to the Chinese Church, or shall they maintain close connections with the Church in China and regard themselves as members primarily of that Church rather than of the Church in the dioceses to which they belong? The answer to both these questions as it concerns the State as well as the Church seems to be similar, namely, that at present the Chinese must keep as clearly in mind as possible the double relationship in which they stand, on the one hand to the State where they live and on the other to the State and life of their ancestral country, China, while in the Church they must remember their relation with the

local diocese while at the same time maintaining cordial relation with the Church in China.

The Chinese in the three dioceses we visited prize their connection with the *Chung Hua Sheng Kung Hui* as a whole. They look for help especially from the dioceses of Fukien and South China whence most of them come. They look to the strong churches in China for help in finding and inspiring and training young men and women for overseas work as teachers, evangelists, parish workers and clergymen. Most of all they want the help of example from China in the development of Church life as a whole and in such general problems as that of relations with non-Episcopal Churches, especially the Lutherans and the Presbyterians; and they will also prize a sufficiently close connection with the General Synod of China to enable them to send delegates at least occasionally to the triennial meetings of the General Synod in China; but at the same time they do really feel diocesan loyalty to their own diocesan organization, especially where the Diocesan Synod has been even talked of or planned for. Manifestly the health and welfare of these Chinese Christian communities overseas will involve their relation to both the local diocese and to the Church in China. Looked at from the point of view of China, the Chinese Christians overseas have a great contribution to make to the Church in China, and there is little question but that the Church in China may be of immense inspiration and help to the Chinese Christians abroad.

A recent inquiry addressed to THE SPIRIT OF MISSIONS asks "When and where was the first parish house built, and how was it used? What prompted the movement that resulted in the development of the parish house?" We could not answer. Can any of our readers help in this matter? Does anyone know of available literature upon this subject?



Serving Among the Pah-Utes in Nevada

A Small Spot of the Church's Work
for Her Red Children Described

By Ruth D. Harmon, U. T. O.

Missionary on the Pyramid Lake Reservation

AT LEFT IS A PROUD GRANDMOTHER WHO HAS BROUGHT HER
GRANDSON TO THE MISSION

SIXTEEN miles across a desert of sand and sagebrush and little hills, ever surrounded by the protecting arms of the high Sierras, and one alights at the box-car station of Nixon, Nevada. The only living creatures in sight are the mail carrier (an Indian), his two horses and the ever-present dog. A beautiful ride of three miles along the irrigation ditch, the road lined on both sides with cottonwood trees, and one comes to the Agency. A postoffice, the trader's store, blacksmith shop, engine house, two homes for government employees, six or eight deserted buildings (until seven years ago used as a government boarding school), the Mission House and Chapel, comprise the agency group, but up and down the Truckee River, three miles in one direction, seven in the other, are the scattered homes of the Indians, and it is to these that the Mission House ministers.

Over a year ago Bishop Moulton sent me in to assist Deaconess Lucy N. Carter, who had been gallantly carrying on the work alone for seven years. And alone indeed it has been, for until about a year ago very seldom did a priest of the Church come in, though services have been held regularly by the Deaconess. Now, however, Archdeacon Smithe, who has charge of the missions in Nevada, is coming from Reno (fifty miles distant in one direction) for a celebration of the Holy Communion one Sunday a month; and the Rev. E. A. McGowan of Fallon

(fifty miles in the other direction) drives over for an evening service on the fourth Sunday of the month. With these ministrations, the missionary's burden is immeasurably lightened, for while the Indian knows and truly appreciates all that is done for his women and children, a woman cannot lead them. A woman can serve (and that is what we want to do), but the real leader must be a man—a strong man filled with the purpose of God, who can in no uncertain terms preach the Gospel of Christ to them. It is for this, in particular, that we are grateful to our Bishop.

What do we do? What *do* we do? How often I have been asked that question! No, we have no school in connection with the mission work, no hospital, just a Mission House and a Chapel. But this Mission House has across one entire side a room twenty-three by thirteen feet, with an outside entrance, which is used exclusively for the Indians. Here the women meet on Fridays for their guild and auxiliary work, the children on Saturdays, the Church School on Sundays, and any other small gathering of the Indians.

Our Friday work would be of especial interest to those on the outside. Deaconess Carter began this work seven years ago, began with just a few who came and sewed a little while, had their cup of tea and biscuit and went away manifestly disgruntled if they could not take as their own, such sewing as they had done. But now, oh,



THE WELL-KEPT HOME OF AN INDIAN FAMILY WHICH HAS LEARNED LESSONS OF SELF-RESPECT AND INDUSTRY ON THE PYRAMID LAKE RESERVATION

the atmosphere is different; it is beginning to be charged with the right spirit. They begin arriving early in the morning, often before we have finished our breakfast, and commence at once on the patch work quilts. The older women always come in the morning, between twenty-five and thirty of them (not counting the ten or twelve little ones)—the room is crowded and all sew. At eleven o'clock we serve tea and biscuits, and then devote about ten minutes to a short talk and one or two prayers. In the afternoon others come, twelve or fifteen, and we repeat the morning's program.

Gradually, little by little, they are understanding the idea of doing for some one else. This is important, and yet so difficult to accomplish because for years, generations almost, the Indian has been given to, instead of being taught to take care of himself. I mentioned above their desire in the early days to take what they made, but now all quilts made are either sold, the money going to our quota for the work of the Church at large, or else given to those who are old, helpless and in need. This Christmas time,

when we offered materials to any who wanted to make a gift for someone else, they responded at once. At least ten children's dresses and a dozen bags were made; seven years ago if this had been done they would have put their own names on the articles. Is not this a beginning in the right direction? And we can only make "beginnings" in a generation or two; we do not ask for more.

The government has a primary school on the reservation, and when they have gone through the third grade the children are sent away to Stewart, eighty-three miles distant. This takes away the majority of our young people, so our Church School is composed entirely of little ones. We have about nineteen on the roll, and they also come Saturday afternoons. Too young to accomplish much in the way of sewing or carpentering, etc., our endeavor is to help them to learn the lessons of helpfulness and self-control. One of the girls' duties is to clean the church for the morrow's services, and the boys chop kindling and fill wood boxes; and then we play games, and it is in our playing and our working that we can



WHAT BECOMES OF YOUR OLD MAGAZINES! SOME OF THEM SHOULD FIND THEIR WAY TO THESE EAGER INDIAN CHILDREN ON THE NEVADA PLAINS

teach sportsmanship, fairness, courtesy, and those qualities which I am sorry to say the white man has not always manifested when dealing with Indians.

With about 250 Indians on the reservation, there are many sick calls to make. The poor miserable huts, lack of proper food and sanitation, all combine to make misery and want. A home of one or two rooms, or even a tent, is likely to contain a large family of small children as well as several old relatives. Is it any wonder that a young woman cannot keep her house clean, (remember also, if you please, all water used must be carried from the river); that sometimes she becomes discouraged with the hopelessness of it all and slips back into the slovenly ways of her parents? Her ancestors had the advantage, however, for they were a roving people and frequently changed their homes. Is it any wonder, I ask, that she falls back into the ways of her mother? And is it not our duty, nay our privilege, to go into their homes and do the deed, or speak the word, which is going to bring in a little brightness? Many an hour is consumed in just this way.

While the center of our work is at Nixon, this reservation is approximately seventy-five miles long. Sixteen miles away, at Wadsworth, there is another group of twenty or twenty-five Indians to whom until recently it has been possible to minister only occasionally, but the Bishop having now purchased a Dodge car, regular work has lately been opened up. Temporarily we are using a dilapidated school building which belongs to the government; we hope to have title to this building given us before very long. If it is, and some one will assist in replacing the broken panes, mending the leaks, fitting a room for the missionary for the nights when the storms are too heavy to make the trip in one day, we shall have a very workable place.

After our Church School and Morning Prayer at Nixon on Sundays we get into our car, taking along the almsbasin and the altar cross, the prayer books and hymnals, (and frequently fire wood), and go into Wadsworth for a Church School in the afternoon. With a sheet around an old desk we improvise an altar, turn the chairs in another direction, and our

ugly schoolroom is ready for service.

In addition to the Wadsworth enterprise a contact is being made with the children away at school, which we earnestly hope will help bind them to the Church all through the adolescent period. This is being done by the formation of a Young People's Service League. At present we have forty-nine students from Nixon, ranging in age from eight to eighteen, attending the Government Indian School at Stewart. All have been baptized and those of riper age confirmed. Appreciating our desire to keep them in touch with their own Church, the Superintendent has most cordially given consent to their attending a ten o'clock celebration of the Holy Communion on the fourth Sunday of each month at St. Peter's Church, Carson City. Although this work has just been organized, the Rev. Mr. Hersey has it well under way. When the children return home for the summer months they will find their Church life identical with that which they have known for nine months of the year. Heretofore, it has been sad to see them drift away little by little, year by year. They would be well started in the Church, then sent away to school, with the inevitable result. We who are interested are hoping and praying that this new move may be the right one.

With all our many needs before comes the added anxiety how are we going to meet the increasing demands? For the Young People's League and

for the Church Schools there must be help—materials, pictures, lesson books; the old school building at Wadsworth must be repaired and given a churchly appearance with one or two good wall pictures and altar furnishings; pieces, pieces for our quilt work must come in in ever-increasing quantity, for now we have groups in two centers; gas, oil, tires for the car must be had; baby clothes, soap, underwear for the old people, gingham and cotton flannel, absorbent cotton, simple remedies—oh, one could make a long list, for there is much done in the way of social service. Though we face the responsibility of this added burden with sombre eyes, we are going ahead nothing daunted, secure in the faith that there are numbers in the Church, yea and out of it, who will gladly give of their wealth and their penury when they know our needs and hear the necessity. Mail should be addressed to the writer at Nixon, Nevada.

I am amazed at the number of people who have asked me, Is it worth while? Do you think you accomplish anything? My friends, I never stop to ask these questions; I know I have within me a knowledge of the love of Jesus Christ and what He means to me I would that others might know. For generations and generations the Indians have had anything but this knowledge given them, and for those of us who have been privileged to see their necessity, it is a great joy to minister to it.



INDIANS ON THE PYRAMID LAKE RESERVATION MAKING READY FOR A RABBIT DRIVE WHICH WILL FILL THEIR LARDERS WITH APPETIZING FOOD

The Semi-Centennial of the Lenten Offering

The Diocese in Which It Originated is Planning for a Nation-Wide Celebration

By the Rev. Llewellyn N. Caley, D. D.

Member of the National Committee on the Jubilee Celebration of the Lenten Offering

DURING the winter of 1877 Mr. John Marston, who was Superintendent of the Sunday School of St. John's Church, Cynwdd, a suburb of Philadelphia, suggested to the members of his school that they should give their offerings on the Sundays during Lent that year for the missionary work of the Church. The teachers and pupils gladly agreed to his suggestion, and the first Lenten Offering for Mis-

sions in that small suburban church in 1877 amounted to \$200. Thus during the year 1927 we commemorate the Fiftieth Anniversary of the starting of "The Lenten Offering for Missions."

Other Sunday Schools in the Diocese of Pennsylvania followed the good example set by St. John's, especially that of the Holy Apostles, Philadelphia, of which Mr. George C. Thomas, well known throughout the Church as the Treasurer for many years of the old Board of Missions, was Superintendent; and next year, that is in 1878, the Offering amounted to \$7,070.50. And ever since that date the Sunday School of the Holy Apostles has held the first position among the Church Schools in its contributions to the Lenten Offering.

By degrees the plan spread to other dioceses and districts and in the year

1900 the Lenten Offering reached the sum of just over ninety-seven thousand dollars. Year by year the Offering continued to grow until in 1920 it amounted to a quarter of a million dollars, and last year it nearly reached half a million dollars, which was a splendid offering for missions from the boys and girls and young people of our Church.

But it is encouraging to know that during the last nine years the growth has been larger than in all the preceding years; for in 1917, after forty years' development, the amount given reached only \$192,930.92. Whereas since that date the increase has been consistent and rapid, as can be seen in the following table:



ST. JOHN'S CHURCH, CYNWYD, PENNSYLVANIA, THE BIRTHPLACE OF THE LENTEN OFFERING

1918	\$196,084.41
1919	243,751.47
1920	250,000.00
1921	288,180.00
1922	290,000.00
1923	401,700.00
1924	452,118.00
1925	480,000.00
1926	491,091.00

Surely it ought to fill us with enthusiasm for this cause to realize that since the inauguration of the Lenten Offering for Missions the children and young people of the Church have contributed through this agency consider-

ably over six and a half million dollars, nearly half of which has been given during the last ten years.

The diocese of Pennsylvania has accepted, through its representatives, as its goal for the Lenten Offering of 1927 the sum suggested by the Bishop and the Diocesan Convention of \$100,000, which is an increase of thirty-three per cent over its offering for 1926. How magnificent it would be if all the dioceses would seek to increase their Offering by a similar amount, *and attain their goal.*

However, amid all our rejoicing concerning the Lenten Offering there is one great drawback—may we not call it an *evil?*—connected therewith which ought to be corrected; and we know of no better way of celebrating its semi-centennial than by removing this evil. We are informed by those who know that so many of the dioceses, districts, and parishes keep so large a proportion of the Lenten Offering for their own use that only a little more than half of what is contributed reaches the Church Missions House, New York, to be used for the purposes for which it is ostensibly given. Surely it is wrong to use the missionary boxes, on which is printed that the contributions placed therein “are for the missionary work of the Church under the direction of the National Council,” for

any other purpose. Could there be any better way to commemorate the Jubilee Year of the Lenten Offering than for the whole offering in every parish and mission to be devoted in its entirety to the work of missions under the direction of the National Council?

The National Semi-Centennial Service is to be held in the Academy of Music, Philadelphia, on Sunday, June 5, at 3 p. m., when the Right Rev. John G. Murray, D. D., the Presiding Bishop of the Church, has kindly promised to preside, and all the members of the National Council are asked to attend. It is hoped that a representative from each diocese and district of the American Church at home and abroad will be present. It is expected that there will be stirring missionary singing and pageants.

The National Council is gladly using its influence to make the commemoration of the Fiftieth Anniversary of the Lenten Offering a thorough success by its being generally recognized throughout the Church; and has appointed the following as the committee to prepare for the Jubilee Celebration: The Rev. John W. Suter, Jr., the Rev. G. Warfield Hobbs, John W. Wood, D. C. L., the Rev. Llewellyn N. Caley, D. D., Mr. George W. Jacobs, Mrs. John Loman and the Rev. Frederick E. Seymour.

From the Files of THE SPIRIT OF MISSIONS

FIFTY YEARS AGO IN DAKOTA

The Right Rev. Robert Herbert Clarkson, first missionary bishop of Nebraska, writes of the Dakota Territory under his jurisdiction, in THE SPIRIT OF MISSIONS for 1877:

“In Dakota now there are six churches and chapels built, and three building, six Clergy at work, and about two hundred communicants. The population of the Territory, not including Indians, is, perhaps, about fifty thousand . . . At Sioux Falls we have a lovely church . . . At Yankton, the capital of the Territory and its chief town, the work of the Church is vigorously prosecuted.”

SEVENTY-FIVE YEARS AGO IN SHANGHAI

From THE SPIRIT OF MISSIONS, March, 1852: “From the Mission at Shanghai advices have been received to 19th November. Bishop Boone was in tolerable health, and looking forward with great gladness of heart to the arrival of the Missionaries who sailed in August. The building for the female school was going forward rapidly.”

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



MR. KHYE SENG LIM AND HIS SISTER, MISS BENG HONG LIM

Son and daughter of a Christian Chinese Merchant of Penang, Malay Peninsula, who have been called to the English Bar together. Note the characteristic costume of English barristers



THE WIFE OF THE HIGH COMMISSIONER, PALESTINE, PRESENTING PRIZES AT JERUSALEM
*The first prize went to St. George's School, the second to the Armenian Convent Schools, where the
 Rev. O. T. Bridgeman is teaching*



PRIZE DRILL AND FLAG SALUTE IN A GIRLS' SCHOOL IN CHINA
*Under the able leadership of Deaconess Stewart, Trinity Girls' School, Changsha, has grown to be one
 of the leading educational institutions in China*



CHURCH SCHOOL OF ST. LUKE'S HOSPITAL, TOKYO, JAPAN

Conducted every Saturday afternoon for the children of the Public Health Dispensary by the Rev. S. Takeda, assistant Chaplain of the Hospital



BISHOP REIFSNIDER ASSISTS AT A PLEASANT INTERNATIONAL EPISODE IN TOKYO, JAPAN
Viscount Shibusawa awarding a prize of \$25.00, given by the City College of Baltimore, to Koichiro Susuki a student at the Tokyo University of Commerce



A BAPTISMAL PARTY AT THE CHINESE CHURCH.
 The Rev. Robert E. Studley, (center) began this work in 1902. He presented his first confirmation class to the church in 1903. He has since presented many more classes and has some 200 members. There is a school with some 200 pupils which is held in a building on the corner of the church.
 for



OF ST. STEPHEN, MANILA, PHILIPPINE ISLANDS

Built in 1905 and has been in charge ever since. The congregation has grown to large proportions and includes enlarged equipment. \$60,000 was allotted to St. Stephen's in the Advance Work Section of the Program for 1928-29 purpose



THE CARNEGIE LIBRARY AT FORT VALLEY SCHOOL, GEORGIA

This is one of the best of our industrial High Schools for Negroes in the South and is located in the midst of a colored population of 1,200,000



THE INDUSTRIAL FACULTY OF ST. PAUL'S, LAWRENCEVILLE, VIRGINIA

One of the oldest of our Church Schools for Negroes, it is also one of the best. Several hundred applicants are refused admission every year



LEADERS OF BISHOPS' CRUSADE MAP ITINERARIES ACROSS CONTINENT

Left to Right: Bishop Freeman, Mr. Leon Palmer, Executive Secretary, and Bishop Darst, chairman, with map prepared to explain to President Coolidge the Crusade plan



INDIAN WOMEN ON THE PAH-UTE RESERVATION, NIXON, NEVADA

Seven of these women are totally blind but they come to the Mothers' Meetings of our Mission and sew as well as the rest



RUSSIAN PILGRIMS BATHING IN THE JORDAN

*On the Feast of the Epiphany devout members of the Russian Church bathe in the Jordan
dressed in their future shrouds*

Epiphany in Palestine is Picturesque Festival

Thousands of Devout Pilgrims Bathe in
Jordan Commemorating Baptism of Christ

By the Rev. Charles T. Bridgeman

American Chaplain in Jerusalem

THE Holy Land is a treasury in which are preserved many ancient customs which in course of Christian history have been changed or forgotten. Among such is that of the original form of the Epiphany festival. January sixth, which we of the West keep as the Manifestation of Christ to the Gentiles and the visit of the Wise Men, was in the beginning the Feast of our Lord's Baptism in the River Jordan, and the manifestation there of His Divine Sonship through the descent of the Holy Spirit and the Heavenly Voice. At the same time it was associated with the first miracle, that of the Wedding Feast of Cana of Galilee; and subsequently with that of His Birth at Bethlehem. Not till the early part of the fifth century was the feast of our Lord's Nativity separated from that of the Baptism and placed on December 25th.

The striking ceremony that the Greek Church holds on the banks of the Jordan each year on January 6 (old style) is a picturesque manner of celebrating this most ancient Christian Festival. At the same time, the Armenian Church at Bethlehem celebrates the Feast of our Lord's Nativity in the Holy Grotto, as they never adopted, with the Greek Church of the fifth century, the different date for the Nativity.

While cold raw winter reigns in the hill country of Judea, summer still lingers in the deep, semi-tropical Jordan valley, which as a deep gash cleaves the home land of the Jews into two parts. It is perhaps hard to re-

alize that from Mt. Hermon on the north there extends southward the most remarkable valley in the world, one that drops deeper into the bowels of the earth than any other inland valley. Geology but dimly outlines the story of the cataclysm that rent the hills apart and created the cleft that at its lowest point is 2,600 feet below sea level. Jerusalem is 2,600 feet above the level of the Mediterranean. A car takes one in but an hour down a perilous road through the arid hills of the wilderness of our Lord's temptation to a point where one sees a sign post saying "Sea Level." On the car still goes, down and down, until at last emerging from the hills one sees the broad plain of the Jordan spreading before one to where at a distance of fifteen miles the hills of Moab rise in a similar barrier on the other side. The plain, or rather low, rolling mud-flat, gray in color and thinly covered with dry grass and scrubby bushes, slopes gently to where in a deep bed between high canyons of mud runs the Jordan, here at a level of 1,300 feet below the sea. Its course cannot be seen, but for the green lines of trees which the life-giving river nourishes along its banks. Off to the south extends the great expanse of blue waters where the Dead Sea, or Sea of Lot as the natives call it, fills with its saline waters the deepest part of the land-locked valley.

Cut off from the cold winds, rarely refreshed with the rains of winter, the Jordan valley stays warm all during the winter months like a protected hot

house. Oranges and bananas, palms and lemons bear uninterruptedly in months that see Jerusalem shrivelled with the cold and flowers reduced to blackened stalks in the chill rains. Here the residents in the hills come for their Christmas holidays as New Yorkers flee to Florida and California.

EPIPHANY BRINGS LIGHT

All the year finds the Jordan plain and its swiftly running, silent and mud-laden river lie quiet and neglected but for a few passing tourists, the wandering bands of Arabs tending camels on range, a few struggling farmers scratching with a crooked stick where a trickle of water promises a crop, and the three stolid monasteries in which a few Greek and Abyssinian monks chant the holy offices in the semi-wilderness. Occasionally there is another break in the sultry silence when some enthusiastic English hunter can be heard blazing away at a covey of partridges or a fleet wild boar in the canebrakes along the river flats.

The Epiphany festival brings light and movement to the quiet scene. Automobiles loaded with Greek priests, pilgrims of every race, curiosity seekers and Arabs and Europeans can be seen scurrying through the dusty tracks—there are no roads—to the green spot on the river bank where a Greek tradition places Beth Abara beyond Jordan. It is indeed one of the old fords of the river. The cars throw dust on weary Russian men and women going on foot to the scene, staff in hand, or hurry past natives on donkey back, or the natty company of mounted gendarmes who go to see that all is peaceful.

At the river bank the visitor sees a number of tents raised near the tamarisks and pepper trees. One of them is the Church tent where the liturgy is to be celebrated. Others are for the police, with their horses tethered nearby. All about are little family or national groups preparing for the long day's ceremonies and perhaps to stay

overnight in the open for the yet more important ones of the following dawn. The warm air, brilliant sunshine, green trees and inspiring river give something of the air of a religious picnic to the assembling crowds. They are a curious gathering: Greek clergy in their black habits and cylindrical hats, Russian peasant women and nuns in great numbers, Arabs in the native dress of Bethlehem, Ramallah and the other Christian villages, Arabs in various degrees of European dress, Copts and their black co-religionists, the Abyssinians, an old Syrian Abbot with a dozen of his flock in the dress of Mesopotamians, Europeans of a dozen nationalities, a Latin friar or two, and Bedouins from the camps about Jericho.

At eleven o'clock the Greek services began with a celebration of the Holy Liturgy or of the Holy Communion. The devout crowd of worshippers stood about for hours listening to the chanted service, varied with the special hymns interpolated for the occasion. A special element of the service is the blessing of six loaves of bread stamped with a picture of our Lord's baptism. When the service was over at about two, a procession was formed and the clergy, accompanied by the Greek consul general, descended to the river side for the blessing of the waters.

BLESSING THE JORDAN

Here a large boat was waiting to receive the Greek Bishop and his attendants. They rowed out to the center of the stream, at this point about fifty feet wide, accompanied by other boats filled with people. The service consisted of special chants sung by the choir, the selection from the Gospel concerning the Baptism of Our Lord, and concluded with the prayer of blessing the waters. The two banks of the river were now thronged with spectators awaiting the conclusion of the blessing. Many stood with bottles in their hands to catch and take home



BLESSING THE RIVER JORDAN ON THE FEAST OF THE EPIPHANY

The Greek Church commemorates our Lord's Baptism on the 6th of January with a picturesque ceremony at the spot where tradition places the rite

some of the water; and a short distance up the stream was a small group of Russian men and women dressed in their white shrouds in which they were to dip themselves in the river, symbolizing thereby their descent into the grave and their resurrection. The time was when the Russian pilgrims at this service numbered many thousands, but since the war but few pilgrims can come, and only a remnant remain to carry on for the persecuted faithful at home.

When the blessing was at last finished and the bishop dipped a flower-bound cross into the river the people shouted, everyone rushed to get the water for their bottles, the Russians stepped into the water, and near by a Greek could be seen immersing his infant son in the stream. All soon ended with the bishop asperging the crowd with a bunch of flowers dipped in the blessed stream.

Three o'clock had now come; the crowd scattered to its belated picnic lunches, the priests made off in the direction of the Monastery of St. John, half a mile up the river bank, and the casual visitors disappeared in cars in the direction of wind-swept Jerusalem on the top of the western hills.

RUSSIAN NUNS SING

After a brief respite the Russian nuns, some fifty in number, assembled in the Church tent and began to sing their evening offices in plaintive melodies, keeping it up until about eight o'clock. Darkness has now settled on the little encampment. The gendarmes sat about their camp fires, their horses close at hand stamping the hard ground and cheerfully crunching their supper; other small camp fires showed little groups of various nationalities seated at supper, or already stretched out in sleep; here and there some Arab voice would take up a monotonous tune and recall pictures of Bedouin camp life in the age-old songs, the others joining in with rhythmic hand clapping.

The gentle finger of sleep silenced

one by one the talking lips, and by eleven peace reigned around the dying fires. The slight breeze had died and the warm night air touched the cheek with a softness peculiar to the heavy air of deep lying Jordan. The moon had disappeared, but the stars shone with a special brightness in the clear atmosphere.

A NIGHT VIGIL

Now began the most appealing event in the night vigil. The Russian women left their camp fires and gathered on the river bank, bringing with them small rafts of wood in which they had fixed candles. These little rafts with their candles lighted were set adrift on the swirling black waters, and while they slowly drifted down stream and lost themselves around a bend the women stood on the bank singing after them some quaint tune reminiscent of the steppes of Russia. The soul of old Holy Russia seemed to speak through the lips of this lonely band of exiles who here in a strange land among people of an alien speech breathed forth the hymns and maintained the devotion which their people at home feel for the Holy Land.

The warm night wore on, only a few police and some Arab natives hunched about a fire keeping awake, until at four o'clock the Greek clergy returned for a second service. It was a repetition of the service of the afternoon before. But this time the blessing of the waters came just as the unmarred disk of the sun leaped above the trans-Jordanian hills to greet with his golden rays the Son of Man rising in symbol from the waters of the river. And now the ceremony was all the more impressive as it was performed in the presence of only the pious few in the coolness of the dawn. The liturgy followed, the choir being taken from the Russians. By eight-thirty all was over, the tents struck, the police departed on their smart horses, and the Jordan left for another year to its accustomed silence.



GIRLS' FRIENDLY SOCIETY OF ST. MARK'S, TONOPAH, ON A HIKE

*A parish in which every communicant is at work, naturally has an active branch of the G. F. S.
The mountains around Tonopah are splendid for hiking*

Every Communicant Active in Nevada Parish

Rector Says Distance Does Not Lend
Enchantment to the View in His Case

By the Rev. C. O. Brown

Rector of St. Mark's Church, Tonopah, Nevada

AN ARCHDEACON of Nevada was once telling a group in the East something of his work. After quite some time had passed a voice was heard asking, "Just whereabouts in Arizona is Nevada?" We imagine that few people nowadays would ask such a question, but for the benefit of any who are not clear as to the size or importance of the state we would say that Nevada spreads itself over 110,000 square miles—almost as many as its neighbor, Arizona—and, as the late Bishop Hunting said, "No brush can paint and no pen can tell the beauty of hill and desert. . . . We know it is God's country."

There are 1,162 communicants in Nevada with eleven clergy ministering to them. The great difficulty with our

work is distance. For instance, the writer is the vicar of St. Mark's Church, Tonopah. He has under his care a parish which extends from Mina to Beatty, a distance of 160 miles north and south, and from Tonopah to Round Mountain, a distance of sixty miles east and west. Quite some parish! His nearest neighbor is 180 miles away. Needless to say we don't have a clericus of the Nevada clergy very often. In fact, we only see each other at the annual District Convocation.

Tonopah has sixty communicants who are every one active; a Church School with an enrollment of fifty-five children, a very active guild of twenty women, a Court of the Order of Sir Galahad, a branch of the Girls'



ST. MARK'S CHURCH, TONOPAH
Center of a parish sixty miles wide by one hundred
and sixty miles from north to south

Friendly Society. The Church School is possibly the most interesting work. The Christian Nurture Series has been placed in the school. We have ten classes, and a Craft Class which last year made scrap books for the Indian children at Moapa. Last Lent St. Mark's Church School gave the largest mite box offering in the district, although not the largest per capita offering. It may be interesting in this regard to state that it was the offering of the children, and not of the parents. The vicar gave back to two of the children money which they admitted had been given them by the parents for the box and not earned.

Beatty is the next most interesting place. Two communicants there wanted a church badly enough to build it! That is how we happen to have the Good Shepherd Church there. It is the only House of God in the little town and a fine Church School is kept up there by the efforts of Mrs. W. B. Gray.

Round Mountain is another place at which the Church has the only services. We meet in the combination dance hall and movie house. Several Indians are always present at the service. Were it not that the Church has supplied the missionary with "Jezebel"—a Chevrolet coupé—such places as Round Mountain and Manhattan would be deprived of services, as they are sixty and forty miles off the railroad respectively.

What we need now is a parish house in Tonopah, as in this mining camp of 4,000 people there is no place where an entertainment or social can be held. There isn't a hall in Tonopah for the general public to use. What we could do with a parish house! If our parishes would realize that when they fall down in their contributions they are depriving some one of an influence for good I am sure that they would all strive harder to meet their quotas. Tonopah paid fifty per cent more than it was asked to pay in 1925. Did your parish?



ST. MARK'S DECORATED FOR EASTER
Evidently a capable and artistic altar guild is at
work in this parish

Women Enlist in the Bishops' Crusade

Prepared by "The Message" to
Enter Into This Great Movement

By Grace Lindley

Executive Secretary The Woman's Auxiliary

EVERYWHERE the questions are asked, "What is the Bishops' Crusade?" and "What is our part in it?" The first question has been answered so often that it would seem as if that brief but profoundly significant statement must be known by heart, "It is a call to rededication to Jesus Christ in life and service." The answer to the second would seem self-evident, the part of all members of the Church must be to rededicate themselves to Him and then live for Him in service to Him. All that that means is what it should mean to every woman in the Church. Having said that, it would seem as if nothing more could be said. But while it may be true that nothing can be *added*, there may be something still to explain.

The women of the Church, at least those who have known and shared in the "Message," should be prepared rather wonderfully to enter into this Bishops' Crusade. Only a day or two before Bishop Darst said to the joint meeting of the National Council and the House of Bishops, in October, 1924, that what the Church needed was a spiritual awakening in its members, the Executive Board of the Woman's Auxiliary had been led to realize that same need, and, rededicating themselves, the members of the board pledged themselves in a "Message" to the National Council that they would "try to awaken the women of the Church to such a conception of Christ that we may all become more effective instruments of His power in the accomplishment of His purpose for the world."

Another coincidence occurred when at the time that the General Conven-

tion approved the creation of a Commission on Evangelism "to urge with all insistence the prosecution of a crusade for Christ and His Church," the delegates to the Triennial of the Woman's Auxiliary adopted as their own the "Message" sent to the National Council by the Executive Board the year before, and "rededicated" themselves "to the service of the Lord Jesus Christ, to make the strength of our deeds the measure of our Faith; to a sincere and simple effort in our daily living to follow with humility the example of our Saviour." For a year that Message adopted in New Orleans has been carried in many different ways to many places by many women.

Inspired by the same need and seeking the same solution, it is easy to relate the Message to the Crusade; in fact, it would be impossible to keep them apart, and since in listening to and heeding the call of the Crusade, the Church is hearing and obeying the call of its leaders, not following a self-imposed undertaking, so in obeying the official call of the Church to the Crusade that which the women undertook in the "Message" will be fulfilled.

There are besides certain practical things, however, which women may be able to do for this Crusade. The Executive Board of the Woman's Auxiliary gave very special consideration to these at its meetings in May and October, as it did again in December. Two things have been done: the anniversary of the Day of Intercession held in New Orleans, October, 1925, was observed on October 15, one of the purposes being "earnest prayer for

the Bishops' Crusade," and much was done in the observance of St. Andrew's Day, kept at the request of the Commission on Evangelism "as a day of penitence and prayer in preparation for the Crusade." In many dioceses a woman is a member of, or at least in touch with, the Diocesan Commission on Evangelism, and in every diocese all plans should be made for the coöperation of all organizations and individuals in the undertaking. In preparation for the Crusade the Executive Board has suggested to diocesan presidents of the Woman's Auxiliary the following steps:

1. Pass on the leaflet of the Commission on Evangelism entitled *Evangelism and the Bishops' Crusade*, telling of its purpose. Suggest in this connection that each person pass it on to one other, explaining the purpose and general plan of the Crusade.

2. Enroll intercessors by name in each parish if possible.

Form weekly prayer groups during Advent. These groups may meet before regular meetings of organization; before services; in connection with study classes, or at times convenient to the group.

3. Use prayers for the Crusade privately and in groups.

4. Suggest the use of the leaflet W. A. 27, *Four Mediations on the Power of Christ Through the Individual Life*, and of the Litany, W. A. 7, during Advent, as well as the use of such material of the National Commission on Evangelism as will be available in your diocese.

5. Assist in the selection of parish

representatives to attend meetings of the National Crusaders.

Important as all the preparation is, it may be that women's work will be needed even more in follow-up work. If it is true that the Crusade is only the initial step in the undertaking, then it is essential that there shall be enough Church members willing to carry the Crusade from that initial step through those which will prove the sincerity of the undertaking, for it will be as the Church reaches and gathers up in a true rededication the life of its members in every parish and mission that the sincerity of the Crusade will be proved, and because women often have more time than men, many women can be used to carry the Crusade throughout the Church. As the time approaches for this follow-up work, more definite suggestions will be sent out. Meanwhile, those who have shared in the experience of *The Message*, for it was an *experience* first, and it must always be that before it can be a "Message," will be preparing themselves to enlist in the Bishops' Crusade first by rededicating themselves to their Lord and then in life and service carrying to others the message of a great Crusade.

During the Advent Call to the Women of the Church in 1918 there often rang a sentence of a woman calling her companions to such a Crusade, and once again as the women of the Church answer the call of the Bishops' Crusade, St. Theresa's words are appropriate, "I would have you, my daughters, to be strong and valiant men."

Prayer for the Bishops' Crusade

O LORD, we beseech Thee, send thy blessings on the Bishops' Crusade undertaken in Thy Name. Fill all leaders and workers with Thy Holy Spirit that they may speak their message with burning zeal, touching the hearts of all hearers and bringing them to true repentance and the consecration of their lives to Thy service, to the end that Thy Gospel may be spread and Thy Kingdom enlarged, through Jesus Christ our Lord. Amen.

Brief Items of Interest

Encouraging Word from Mexico

WRITING on December 6, Bishop Creighton notifies the Department of Missions that he has received permission from the Mexican Government through the Department of the Interior to speak in Mexican churches, to confirm Mexican children in Christ Church, Mexico City, and to ordain in the same building certain Mexican candidates for the ministry. At a recent dinner given to Ambassador Sheffield on his return to Mexico, Bishop Creighton was seated on the Ambassador's right and was asked to say grace.

A brief article from Bishop Creighton concerning his work will appear in the February SPIRIT OF MISSIONS.

FOR valued help in the preparation of the series of articles on parishes still existing which were fostered in their early days by the S. P. G., we are indebted to the Rev. G. Woolsey Hodge, D. D., president of the Church Historical Society. We wonder how many of our Church people are aware of the existence of this, the only general historical society in the American Church.

Its collections include some 10,000 pamphlets, some very old and interesting historical books and files of Church newspapers, such as *The Banner of the Cross*, *The Episcopalian*, etc., some of them, as well as old Church magazines, running back to the beginning of the last century. Valuable manuscripts, autographs and pictures of churches, clergymen and distinguished laymen are also among its treasures.

It thus not only preserves valuable material, but can be of great service in affording information about persons and matters connected with this Church in this country. The Society will be glad to receive donations of historical books, pamphlets, etc.

A Society which does such a useful work should have a larger membership. We feel sure that there are many people interested in the history of our Church, which was so closely identified in the early days with the history of the Nation, who have not become members simply because they did not know of its existence. The membership fees are very small. If any who are interested will write to the headquarters of the Society, 202 So. 19th Street, W. Philadelphia, they will receive full information.



MAY we call particular attention to the advertisements appearing in THE SPIRIT OF MISSIONS? Many newcomers among these offer wares, fabrics, etc., of the first quality, worthy of the patronage of our people. In many instances these are firms dominated by Churchmen. We venture to ask preferential treatment for all of them when purchases are to be made.



WITH the cordial approval of Bishop Finlay, the Church Periodical Club is coöperating with the Interracial Commission in an effort to establish small circulating libraries for colored people at several points in South Carolina.

The need is especially for fiction, reference books and books for children. In order to facilitate distribution it is asked that all books be sent, prepaid of course, to Mrs. K. G. Finlay, 1717 Green Street, Columbia, S. C., and that they be credited in the usual way to the Church Periodical Club in the parish from which they are sent.



SHIELD PRESENTED TO BISHOP GILMAN

THE article by Bishop Gilman of Hankow on conditions in China which appears on another page of this issue will be read with much interest. What the Bishop doesn't tell in his article is the part he played in the recent siege of Wuchang. On the eve of his departure for America a silver shield beautifully engraved was presented to him. A translation of the inscription follows:

THIS silver shield is inscribed to Mr. A. A. Gilman, President of the Wuchang Society for the Relief of Women and Children. He saved a great multitude; to him we owe much gratitude and esteem; and on the completion of his work he now sails for his Home Land. We therefore have this inscribed:

**THE SHIP OF MERCY FERRIES
ALL TO SAFETY**

Presented by

The Wuchang General Chamber of Commerce and representatives of thirty myriads of suffering people, October 14, 1926.

THE REV. BENSON H. HARVEY, of the Cathedral of St. Mary and St. John in Manila, claims that he holds the record for ministering to a procession. Of the nine children whom he has just presented for confirmation seven will have returned to the United States by next April. The transient character of this work makes it a very difficult post.



SOMETIME ago Dr. McKain, one of the leading physicians in Vicksburg, died and left a valuable medical library. Learning of the need for books of this sort in St. Luke's Hospital, Tokyo, his widow offered her husband's library to St. Luke's as a memorial. The gift was made through the local branch of the Church Periodical Club and was gratefully accepted.



MR. JOHN S. ROBLIN, a pupil and lifelong friend of the Rev. Wilson McDonald, has been appointed headmaster of the boys' school at Sagada, to succeed Mr. McDonald, whose recent death was such a blow to the Philippine Mission.



IN OBSERVANCE of Bible Sunday, December 5, 1926, the American Bible Society presented eight Bibles to the Cathedral of St. John the Divine, New York, to be used in the Chapels of the Seven Tongues. The Bibles are in Chinese, Japanese, Spanish, Italian, French, Welsh, German and Swedish. At the service on that day Bishop Manning spoke most appreciatively of the work of the Society and invited the congregation to view the Bibles.



EASTER School of Baguio, Philippine Islands, was awarded a gold medal and first prize for industrial exhibits at the Manila Carnival. The girls excell in weaving, the boys are printers, farmers, carpenters, etc.



Shall They Begin to Build?

Miss Williams Puts a Pertinent Question to the Women of the Church

By Hallie R. Williams

Headmistress of St. Agnes' School, Kyoto, Japan,
whose picture is seen at left

LAST May when I reached America I began at once to talk building plans for St. Agnes' School at Kyoto. This seemed possible since we were at the very head of the list in the Corporate Gift proposed by the Woman's Auxiliary. I knew that fifteen thousand dollars had been raised and that only ten thousand was needed to realize our dreams. I had left 625 girls crowded into 12 classrooms. Those 625 girls had no gymnasium of any kind. Two classrooms served as a "standing-room only" assembly hall. The library was jammed into the teachers' room where forty patient teachers were already cramped for space. The growing music department was pushing its practice pianos into every available corner and Chinese classes had frequently to be taught to an accompaniment of Handel's *Largo*, or something equally uncongenial. It was quite unbearable. I knew that you would not want such conditions to continue in a school with as wide and fine an influence as St. Agnes'. The new academic building to contain gymnasium, assembly hall, library, teachers' room, practice rooms and classrooms must be built at the earliest possible date.

This was the cry of all the teachers and pupils of St. Agnes' as I left. The cry was heard and felt on this side. Now I am going back. Plans are made, such beautiful plans. I wish you could all see them; \$50,000 of the necessary \$75,000 is in hand. I am assured by the chairman of the Corporate Gift that \$15,000 of the \$25,000 will be available by the first of the year. Will you not let the other \$10,000 come on out in the very near future? Those 625 Japanese girls of ours are awaiting my return with the eager question: "When can we begin to build?" Shall I answer "Right away—now" and hear a shout of joy and thanksgiving? Or must I say, "I don't know—we must wait" and hear only a silence and see that sea of eager faces covered with disappointment?

It has been a joyful furlough. Your enthusiastic interest is like a great treasure house from which has come and will come during the next five years the blessing of your intelligent prayers. Then you here and we there shall surely be blessed with the infinite love and guidance of God the Father of us all.

LET US COMPLETE THE FIRST OBJECT OF THE CORPORATE GIFT

NO ONE who has followed the record of St. Agnes' School, Kyoto, from its beginning in 1875, down through its phenomenal growth to the present day, can fail to believe that this is an institution which deserves, and must have, the best the Church can give it. Miss Williams, who writes the above article, is nobly carrying on the traditions of a splendid line of headmistresses. She leaves this country at the end of this month to return to her post. May she not carry with her the assurance that the first object of the Corporate Gift of the Woman's Auxiliary for this triennium is completed?

SANCTUARY

Corporate Gift of the Woman's Auxiliary

HYMN: *Earth has many a noble city.*

BIBLE READING: *Gospel for Epiphany, St. Matthew 2:1-12*

Meditation

THE Epiphany, or the Manifestation of Christ to the Gentiles—what a picture the words call up! No wonder it is a favorite subject of artists of all ages, for it represents the whole Romance of Christianity: a Baby, a young mother, a holy family; purity, simplicity and trust; and kneeling before them wise men from the East, manhood from afar, representing all nations, all ages, all wisdom, kneeling in homage to the Child, Who is to be the King of the World some day, the Sacrifice for sin so soon, and "God in man made Manifest" for all time.

Come, let us kneel and worship Him also.

The Epiphany! The word comes from a dead language, the very translation in our Prayer Book sounds archaic, it was so long ago and so far away. What then do the words mean to us? Have we seen the Star, searching the Heavens for it, letting it guide us through weariness and discouragement to the place where the Young Child is found? If it is so with us, then we too are rejoicing with exceeding great joy!

Can we kneel before Him in thanksgiving for God's Great Gift to the World and hold back aught that we treasure? What have the women of the Auxiliary to offer Him this Epiphanytide? Gold? Yes, that is easy; many of us would that we had more to give. And we will consecrate all that we have by offering it to Thy service, Oh, Child of Bethlehem, to Thy manifestation, to show to the World that Thou art the King of our lives in faithful stewardship. We will build with our gold churches where Thou mayst be worshipped, schools where the knowledge of Thy way may be taught, hospitals where Thy saving health in mind, body and soul may be experienced, that throughout the World Thy love may be declared in lives of devoted service and self-sacrifice.

What offering of frankincense may we make Him in full acknowledgment of the mystery of His Person, not only King of our lives but God of our souls? What but the incense, the sweet smelling savour of our lives? O Son of God, may they be Thine also! For we dare not try to show Thee to others through any outer possession and ourselves deny Thee in daily life or inner thought. Even in likeness to Thee, would we feign show Thee to the World "in our own country." We would never depart from Thee in faith, in trust, in dependence on Thy sure Promise that all nations shall come to worship Thee. We would make Thy purpose, in Thy coming to Earth, the dominant purpose of our lives.

Gold and frankincense and myrrh! The mystery of the myrrh and all it signifies! Can we grasp it? Gethsemane? "Not my will but Thine be done." The Cross? "Father, forgive them for they know not what they do." As we kneel in humble adoration, are we ready to offer Him myrrh? The gift is not complete without. "To fill up that which is behind of the afflictions of Christ." Amazing privilege! We may not only be like Him in per-

son, but in *office*, a sacrifice for the sin of the World, by bearing its sufferings on our hearts in prayer and supplication, in sympathy and understanding, in acceptance of God's will for us and for all of those we love.

We have dared to promise Thee a Corporate Gift, Oh, Son of Man, compounded of all that life holds, a gift from the women who in the fellowship of Thy Blessed Body the Church, have known thy Epiphany, who long for Thy manifestation, who will hold nothing back

Until every nation, whether bond or free,
'Neath Thy starlit banner, Jesu, follows Thee.

Intercession

For ourselves that we may be worthy of making a Gift to God who so loved us that He gave His Only Begotten Son.

For those who shall be reached by the objects comprising the Corporate Gift:

St. Agnes' School and the girlhood of Japan.

St. Mark's School and the Indian children of Alaska.

The Church of the Resurrection and our fellow-citizens of the Philippines.

Holy Trinity Church in Port au Prince and our black brothers of Haiti.

The Church of the Nazarene in Livramento and our neighbors in Brazil.

St. Timothy's Hospital and the people of our little Sister Republic of Liberia.

That all these may know the true Light which lighteth every man that cometh into the World.

For all who may be called to work in any of these stations, our missionaries and representatives, that God may shine in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

For all those responsible for raising the Corporate Gift and for its presentation to the Church and its management, that it may be to them a Star to lead them to the Lord Jesus Christ.

For the Church at home and abroad that it may witness to all men and show that eternal life which was with the Father and was manifested unto us.

For the unity of all Christian disciples, that we may all be one, that the World may believe and the Kingdoms of this World become the Kingdom of the Lord and of His Christ.

The Lord's Prayer

Collect for Sixth Sunday after Epiphany

Collect for First Sunday after Epiphany

BENEDICTION: *The God of Hope fill us with all joy and peace in believing, that we may abound in hope and in the power of the Holy Spirit. Amen.*

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D. *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D. *Sec'y House of Bishops*
Next Session: Washington, D. C., October, 1928

The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

The National Council

Conducts the national work between Sessions of the General Convention and
is Board of Directors of the Domestic and Foreign Missionary Society

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*THE REV. FRANKLIN J. CLARK *Secretary* MR. CHARLES A. TOMPKINS *Assistant Treasurer*

Elected by General Convention for Three Years

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THE RIGHT REV. WM. LAWRENCE, D.D.	MR. SAMUEL MATHER
THE REV. W. H. MILTON, D.D.	MR. LOUIS F. MONTEAGLE
THE REV. GEORGE CRAIG STEWART, D.D.	HON. RICHARD I. MANNING

Elected by General Convention for Six Years

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THE RIGHT REV. HUGH L. BURLISON, D.D.	MR. SAMUEL F. HOUSTON
THE REV. H. P. A. ABBOTT, D.D.	MR. WM. G. PETERKIN
THE VERY REV. R. S. CHALMERS	MR. Z. C. PATTEN, JR.

Elected by the Provinces for Three Years

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II MR. WM. J. TULLY	VI MR. JAMES H. PERSHING
III THE RIGHT REV. THOMAS J. GARLAND, D.D.	VII THE REV. W. P. WITSELL, D.D.
IV THE RIGHT REV. F. F. REESE, D.D.	VIII THE RIGHT REV. L. C. SANFORD, D.D.

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MISS GRACE LINDLEY <i>Executive Secretary</i>	MRS. G. K. B. WADE <i>Supply Secretary</i>
MISS EMILY C. TILLOTSON <i>Educational Secretary</i>	MISS GRACE H. PARKER <i>Field Secretary</i>
MISS LAURA F. BOYER <i>Assistant Educational Secretary</i>	MISS ELLEN I. FLANDERS <i>Office Secretary</i>

Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Department of Missions and Church Extensions, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Monday, January 3, New York City, St. James' House, Reception to Bishop and Mrs. Murray, 4:30 to 6:30 p. m.

Tuesday, Wednesday and Thursday, January 4, 5, 6, Evaluation Committee Meeting, Church Missions House.

Sunday and Monday, January 16, 17, Baltimore, Md., Seventy-fifth Anniversary Protestant Episcopal Brotherhood, Church of the Ascension.

Thursday, January 20, Men's Club, St. Paul's Church, Paterson, N. J., Annual Dinner, with delegates from surrounding parishes.

Friday, January 21, Address to Annual Meeting of Greer Club Association at residence of Mrs. Thomas Powell Fowler, 39 East 68th Street, New York City, at 3 p. m.

Monday, Tuesday, Wednesday, Thursday, and Friday, January 24, 25, 26, 27, 28, Maryland Diocesan Convention Meetings.

Meeting of the National Council

December 7—8, 1926

THE last meeting of the year of the National Council was held in the Church Missions House, New York, December 7-8. Matters of unusual interest came before this meeting. Bishop Gilman, Suffragan of Hankow, had just arrived in this country and addressed both the Council and the Department of Missions on the chaotic conditions in China, and his experiences during the siege of Wuchang. Bishop Gilman comes loaded with honors. The Chamber of Commerce of Wuchang presented him with a large silver shield suitably inscribed for his services to the noncombatants during that trying time. A picture of this shield with description appears on page 46.

As this was the last meeting for the year 1926, the report of the Treasurer was of the first importance. He presented to the council a statement showing that while the dioceses had advised the Council in January that they expected to pay on their budget quotas during 1926 the sum of \$3,074,502, the payments to the first of December were only \$2,145,846, leaving \$928,656 to be collected and remitted in December.

He also reported the steps which had been taken to impress upon the dioceses and the whole Church the fact that the Council counted on payment in full of all that the dioceses told them to expect and that the

entire amount has either been spent or appropriated. These steps include a letter from the President of the Council to each Bishop, similar letters to diocesan officials and full page advertisements and reading notices in the Church papers.

The Treasurer reported steady progress on the payment of the deficit. Of the amount assumed by the dioceses only about \$100,000 remains to be covered by individual pledges. Of the pledges already made, amounting to \$1,290,000, all but about \$100,000 has been paid in cash.

The Presiding Bishop reported that since the last meeting of the Council he had visited twenty-seven individual dioceses and been in touch with forty-four through the Synods of four of the Provinces. His experience has led him to feel that the dioceses are realizing their responsibility toward the whole work of the Church more than ever before.

Two new members were presented to the Council. Bishop Garland of Pennsylvania had been elected by the province of Washington to take the place left vacant by the election of Bishop Murray as Presiding Bishop. This vacancy has been filled *ad interim* by Bishop Cook of Delaware. The Rev. Addison E. Knickerbocker of Minneapolis has been elected by the Province of the North-

west in place of James H. Pershing, Esq., of Colorado, resigned.

The Committee on Summer Conferences, which had been functioning since 1923, reported that all matters referred to it could be dealt with by the Executive Secretaries. The committee was therefore discharged.

A communication from the Province of Washington stressing the importance of work among young people was referred to the Department of Religious Education for report at the February meeting.

The Rev. Dr. Patton, Executive Secretary of the American Church Institute for Negroes, reported that the General Education Board, which a year ago contributed \$100,000 toward the Fort Valley Normal and Industrial School, Fort Valley, Georgia, had further appropriated \$33,333 to St. Paul's School, Lawrenceville, Virginia.

Dr. Patton called attention to the rigorous standards demanded by the Board and found in this a splendid endorsement of the work done by the Church for the Negro through the Institute. Each gift is conditional upon completing advance work items for these two schools. An article by Doctor Patton appearing in this issue on pages 11 to 15 describes this exceptional proffer in detail and invites cooperation.

The Council had the pleasure of welcoming four visiting Bishops. Bishop Gailor, former President of the Council, received an ovation as he dropped in for a few moments on his way through the city. Bishops Cross of Spokane and Tyler of North Dakota spoke briefly of their work.

Bishop Darst of East Carolina addressed the Council at some length on the progress of the plans for the Bishops' Crusade. He felt that it had received wonderful cooperation from the Publicity Department. At the present time 85 of the 87 dioceses will hold the Crusade in January or February. The remaining two dioceses will hold it later. Two hundred and seventy-eight Crusaders have been assigned, 72 Bishops, 162 priests, 23 laymen and 22 women. The task of preparation has been a strenuous one and the demand for literature has been overwhelming. With practically one hundred percent cooperation from the Church the success of the Crusade seems assured.

Department of Religious Education: The resignation of the Bishop of Massachusetts was accepted with great regret and Bishop Cook of Delaware was elected in his place. Bishop Lawrence retains his seat in the Council. The Rev. C. Leslie Glenn was elected Supervisor of College Work, the Rev. DuBose Murphy Supervisor of Adult Education and Miss Clarice Lambright Associate Secretary for Young People.

A petition from the Order of Sir Galahad, which now has 275 active Courts, asking for official approval, was presented. The Department was asked to make report on it at the next meeting of the Council.

It was reported that the work of the Department had been organized under fifteen separate commissions. The chairmen for twelve of these have been appointed. The plan was confirmed by the Council. The list of commissions with chairmen so far as appointed follows:

- (1) Teacher Training: Chairman, The Rev. Gardiner L. Tucker, D. D. (2) Young People: Chairman, The Rev. Karl Block, D. D. (3) Work in Universities and Colleges: Chairman, The Right Rev. Theodore I. Reese, D. D. (4) Church Drama and Pageantry: Chairman, The Rev. Phillips E. Osgood, D. D. (5) The Service Program: Chairman, The Right Rev. Frank Alexander Juhahn, D. D. (6) Adult Education: Chairman, The Right Rev. Henry St. G. Tucker, D. D. (7) Church School Buildings: Chairman, Norman R. Sturgis. (8) Ministry: Chairman, The Right Rev. Philip Cook, D. D. (9) Pictures: Chairman, _____
- (10) Music: Chairman, The Rev. Vincent L. Bennet. (11) Weekday Religious Education: Chairman, The Rev. Louis B. Whittemore. (12) Worship: Chairman, _____
- (13) Religion in the Home: Chairman, The Right Rev. James DeWolf Perry, D. D. (14) Boarding Schools: Chairman, The Rev. William G. Thayer, D. D. (15) Child Study: Chairman, _____

A committee had been appointed from the officers of the Council to join with a similar committee appointed by the diocese of Pennsylvania to consider the proper observance of the Semi-Centennial of the inauguration of the Sunday School Lenten Offering. The report of this committee was presented through the Department of Religious Education, and the following resolutions were adopted:

RESOLVED: That the National Council confirms the appointment of the Rev. John W. Suter, Jr., the Rev. G. Warfield Hobbs and Dr. John W. Wood from the National Council, the Rev. Lewellyn N. Caley, D. D., Mr. George Jacobs, Mrs. John Loman and the Rev. Frederick E. Seymour of Pennsylvania as a committee on the Jubilee Year of the Lenten Offering and authorizes the committee to make necessary expenditures.

WHEREAS, The service of presentation of the Semi-Centennial Offering for the members of the Church Schools has been arranged to be held in Philadelphia, June 5, 1927, therefore be it

RESOLVED: That the above service be and hereby is designated by this Council as the national observance of the Semi-Centennial

THE NATIONAL COUNCIL

of the beginning of the Sunday School Lenten Offering, said service to be under the direction of the Presiding Bishop.

RESOLVED: That the National Council will undertake and provide through its Department of Religious Education material giving the history and development of the Lenten Offering.

RESOLVED: That all other departments be asked to coöperate in plan of Jubilee Offering.

Department of Social Service: The Rev. H. W. Foreman, the new Secretary for Rural Work, was presented to the Council. Much to its regret the department has accepted the resignation of the Bishop of Massachusetts. Bishop Murray appointed the Bishop of Pennsylvania to fill the vacancy.

The New York School for Social Work has presented to the Church two scholarships of \$600 each, on condition that the Church adds another \$600 to each. The Department wishes to take advantage of one of these scholarships at the present time and this was approved by the Council.

Publicity Department: Mr. Hobbs reported for the Department of Publicity that the circulation of *THE SPIRIT OF MISSIONS* has now exceeded 41,000, an increase of more than 5,000 copies during the year. The books show a credit balance of \$500 as against a debit of \$3,000 at this period one year ago. These items refer exclusively to manufacturing cost.

It was reported that recent editions of *The Church at Work* have averaged 580,000 copies, of which 231,000 are mailed second class direct and 349,000 by parcel post and express. The effort of the Department is to secure Church-wide direct circulation. It was reported that there had been an increase of eight dioceses adopting the direct mailing plan to the homes of communicants.

Field Department: Visits to vestries and parishes throughout the country by the officers of the Department and other Secretaries of the Council showed the value of these contacts by the encouraging reports from all over the field. Many of the Secretaries, as well as the President, gave their experiences. Bishop Burleson said that the change in his district had been little less than a miracle. For his part he felt that even if he were to slow up in his efforts to send the Council the amount promised, there were at least twelve men in his diocese who would compel him to do it. He was convinced that the whole Church was realizing its responsibility more and more to keep faith with the Council.

Bishop Garland of Pennsylvania was appointed a member of this department.

Department of Missions: A communication from the Metropolitan of India looking to the possibility of the Church in America taking over some of the work now done by the Church Missionary Society of England was referred to a committee for consideration and report.

The Committee on Work among the Blind has been actively at work, as reported by the secretary, Mrs. Loaring Clark. A new enterprise will be the publication of a monthly magazine which will contain, in addition to items of Church news, portions of books and parts of the Scriptures, such as one or more of the Psalms, which could afterwards be brought together in a volume with little additional cost. The Rev. H. Percy Silver, D. D., rector of the Church of the Incarnation, New York, and a member of the Department of Missions, was so struck with the value of this scheme that he offered to be responsible for the cost of one month's publication.

The offering of the Catholic Congress, recently held in Milwaukee, amounting to over six thousand dollars, was sent to the Council to be used for missionary work as the Council might designate. It was voted to use \$5,000 for the completion of the convent for the Sisterhood of St. Mary at Sagada in the Philippines, the remainder to go toward the rebuilding of Christ Church and rectory at Jerome, Arizona.

The General Convention of 1925 appointed a special committee to consider the advisability of inaugurating a Laymen's Voluntary Missionary Offering. In order to discover the mind of the Church on this subject a letter was sent to all members of the Convention and many other representative Church people. Less than twenty-five percent of the inquiries brought replies, and of the answers received a large majority were unfavorable. The committee therefore decided that the time was not ripe for starting such a movement and asked to be discharged, to which the Council agreed.

The Woman's Auxiliary: Miss Lindley reported on the meeting of the Executive Board held just previous to the Council meeting. She said that the women of the Church stood ready as always to give loyal support to the work of the Church, and were particularly interested in lending their aid in every way possible to the Bishops' Crusade. In order to have no conflict in this matter the Executive Board voted to postpone its February meeting.

After noonday prayers in the Chapel of the Church Missions House the Council adjourned to convene on the ninth of February.

Meeting of the Department of Missions

THE meeting of the Department of Missions on December 7 preceded that of the National Council and had unusual interest on account of the presence of Bishop Gilman, suffragan of Hankow, who addressed the meeting on his experiences during the siege of Wuchang and on conditions in China generally.

The executive secretary said that a cable from China reported that all was well with the missionaries, although registrations in the schools were considerably below normal.

It was a pleasure to report that Bishop Morris had received a gift of \$30,000 for the building of the Children's Home in Panama, which means that an important feature of the Advance work will be provided for.

Word has been received of the death in Japan on October 7 of Miss Martha Aldrich, one of our pioneer missionaries in the district of Kyoto. Miss Aldrich went to the field in 1888 to take charge of the Young Ladies' Institute in Tokyo, which was later to develop into St. Margaret's School. She retired in 1916, but preferred to spend her last years in Japan.

The committee on the Japan Reconstruction Fund asked that \$15,000 be used to build a residence for the Rev. Norman S. Binsted in Tokyo and \$5,000 for a temporary chapel for St. Margaret's School. When St. Margaret's has a permanent chapel this building can be used in other ways.

Deaconess Newell of Hooker School, Mexico, who has spent some time in Colorado under the advice of her physician, now finds her health so much restored that she is planning to return to the school for an extended visit.

A small appropriation was made to pay the expenses of missionaries from Liberia now on furlough in this country in order that they may attend an important conference on work in Africa at Hampton.

The Rev. Addison E. Knickerbocker of Minneapolis, Minn., a new member of the Department, was presented to the members. Mr. Knickerbocker is also a new member of the National Council, representing the Province of the Northwest.

Appointments of missionaries to the various fields were made as follows: Arizona: Miss Gertrude Dame, U. T. O. Idaho: Miss Margaret M. Kilburn, U. T. O., Fort Hall Indian Mission. Virginia: Miss Edna J. Browning, U. T. O., Miss Carrie G. Makely, U. T. O. Mexico: Miss Marion A. Branson, U. T. O. Haiti: The Rev. Clarence R. Wagner. The Philippines: The Rev. Lee L. Rose.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

THE other day there came from Virginia a gift of \$25 with this proviso to it:

"For the relief of children in China, more especially if there is a Christmas Fund for them."

That gift came just in the nick of time. One can not help but feel that in some way the Spirit of God must have been moving in the hearts of the children of St. Andrew's Mission, Piedmont Parish, Fauquier County. They knew nothing of the urgent need for helping the children of our catechists in the District of Shanghai to have their usual daily portion of rice, in spite of the high price of rice at present. That \$25 was added to the fund for that purpose. It came, to use the words of the Virginia diocesan treasurer, "from the children of a Sunday School in a most neglected section of practically mountain people for the children of China." I am sure God will bless the generous thought of those Virginia mountain children.



AMONG the many letters that have come to me as the result of the article in THE SPIRIT OF MISSIONS for September, in which Dr. Burke asked that searching question, "Must I let them die?" none has pleased me more than this from a friend in California:

"Here I've been pouring over the September issue of my SPIRIT OF MISSIONS (which a careless postoffice has just delivered to my new address)—enjoying on leave 'in the field' among our splendid workers here and there. The future welfare of those little helpless ones in Dr. and Mrs. Burke's care at Fort Yukon has stirred me all up to such an extent that I can't read even to the end of the issue until I've sent a wee offering to help keep one of those babes for a few months.

"As a fellow worker in the Church I want to thank you for making known such needs as this your article describes. It helps to bring us all so close together throughout the world to have actual names mentioned and individuals described in such a way."

I am sure this friend expresses the thoughts and feelings of many others with regard to the privilege of having definite information and helping to meet definite needs.

THE NATIONAL COUNCIL

ON DECEMBER 12 the *New York Times* "Rotogravure Picture Section" contained an interesting picture of Dr. Mabel Elliott of our St. Luke's Hospital, Tokyo. She was described as "the only woman doctor permitted to practice in Japan," under license from the Japanese Government.



DO YOU want to give sight to a blind man? How much will it cost? \$9.40 if exchange is all right—say at the outside around \$10. Can it be done? Here is an actual case: A Chinese farmer was going blind. He was the main support of his family. Somebody brought him to the Church General Hospital at Wuchang. He was in the hospital for sixty-one days. Dr. Bliss says:

"We did an operation on his eyes, making a new pupil opposite the clear part of the cornea, so he should have much better vision now. It would be still better, perhaps, if he had glasses fitted after another three months."

In reply to congratulations upon what sounded to a layman like a miracle of healing, the doctor said:

"Your note calling attention to this bit of the day's work is a great help. One gets over regarding these things as unusual. Eight cases in 1925 like this. I am glad the man had such a good result. It is not always possible."

And all for \$18.80 Mexican—\$9.40. Who wants to invest in a man's eyesight?

Arrivals and Sailings of Missionaries

BRAZIL

Bishop and Mrs. Kinsolving arrived in New York November 2.

CANAL ZONE

Mrs. J. C. Morris sailed from New York November 13.

CHINA—SHANGHAI

Miss M. E. Bender, returning after furlough, sailed from Vancouver November 11, and arrived in Shanghai November 29.

Mr. M. P. Walker and family, returning after furlough, arrived in Shanghai December 4.

Mrs. O. R. C. Chisholm, returning to the United States on furlough via Suez, arrived in New York November 8.

Rev. J. G. Magee, returning after furlough via Europe, sailed from New York for England December 4.

CUBA

Rev. R. F. Thornton and family, returning after furlough, sailed from New York, November 12.

HAITI

Bishop Carson sailed from New York November 30, for Port au Prince.

PHILIPPINE ISLANDS

Miss F. E. Bartter, returning after furlough, arrived in Manila November 17.

Miss Eveline Diggs, returning after furlough, sailed from San Francisco November 13.

PORTO RICO

Rev. F. A. Saylor, coming to attend the Synod of the Second Province, arrived in New York November 8 and sailed for San Juan November 25.

Educational Division

WILLIAM C. STURGIS, Ph.D., *Secretary*

Read A Book

**The Way of The Doctor, A Study in Medical Missions.* By R. Fletcher Moorshead, M. B., F. R. C. S. (London, Carey Press, 1926).

**China Today Through Chinese Eyes—Second Series.* By D. Z. T. Yui, Y. C. M. Wei, T. Z. Koo and others. (London, S. C. M., 1926).

Rural Churches Dying in America. By Jamieson More. *Current History*, December, 1926, pp. 343-7. Price 25 cents.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Are You on the Mailing List

"PLEASE send me new leaflets of the Department of Missions regularly as issued." This request which is becoming increasingly common is one evidence of a growing body of Church people who are eager to be well-informed on the Church's work. Accordingly, I was only too glad to place such name as came to me on our small list of interested people who receive regularly the Department's publications. Believing that this service is too little known, I wish to bring it again to the attention of the readers of THE SPIRIT OF MISSIONS so that all who wish to may take advantage of it during the coming year. This service, though free to all who wish to make use of it, necessarily involves considerable expense. It is therefore hoped that all who can will accompany their request with a subscription of one dol-

lar. Those who subscribe one dollar for the mailing list will receive, in addition to all the new free leaflets of the Department, a copy of the annual textbook or one of the Handbooks on the Missions of the Episcopal Church. The textbook for 1927 to be issued in May will be by Dr. William C. Sturgis. During the year 1927 it is expected also to issue two new Handbooks, one on continental Latin-America, including a story of the Church's work in Brazil, Mexico, and the Panama Canal Zone, and the other on Hawaii. It is also hoped during 1927 to issue a new series of leaflets on all the fields of the Church's work, copies of which will be sent as issued to all whose names are on the Department's mailing list.

If you wish to be placed on the mailing list send your name to Mr. W. E. Leidt, 281 Fourth Avenue, New York, N. Y. If your request is accompanied by one dollar please indicate whether you wish the textbook or one of the Handbooks, in which case the Handbook desired should be designated.

Lantern Slide Talks

TO MANY, the pleasures of foreign travel or even travel in interesting sections of our own country must be enjoyed vicariously. And this seems to be especially true of visits to the Church's distant outposts. In these vicarious wanderings it is almost impossible to estimate the large part played by pictures—clear, vivid portrayals of distant lands and peoples. How much greater also is the enjoyment when these pictures are well colored!

It is just such pictures as these—clear, vivid, well-colored, authentic pictures of interesting lands and peoples for which the Lantern Slides Bureau of the Educational Division searches the world over in order to use them in the Lantern Slide talks on the various phases of the Church's work for use throughout the Church. This feature of our work is, I am afraid, not generally known. There are at the present time some sixty lantern slide lectures covering not only the Church's Mission, but also various historical topics; each set has from fifty to seventy slides, the majority colored. New sets are added from time to time—a recent addition being *The Negro in the United States*—and revisions are constantly made to keep existing lectures up-to-date. Each set of slides is accompanied by descriptive notes which are readily adaptable according to the needs of the occasion.

To encourage the use of Lantern Slide talks throughout the year a special rental fee of one dollar per use per set prevails except during the Lenten Season when the regular rate of two dollars is charged.

The Bureau invites correspondence on all subjects connected with Lantern slides and lanterns; especially is it anxious to assist dioceses and districts far distant from New York in arranging a schedule for the use of lantern slide talks in a group of parishes on consecutive dates. All correspondence, including requests for a catalogue of available lantern slide lectures, should be addressed to The Lantern Slide Bureau of the Educational Division, 281 Fourth Avenue, New York, N. Y.

Other features of the educational work for which lantern slide talks are designed will be mentioned on this page from time to time. Watch for further articles on this important topic.

A Reminder

THE preparations of and the activities incident to the Christmas Season may have forced some to lay aside their December SPIRIT OF MISSIONS before reading it. If such was the case and you overlooked this page last month may I urge you to take up your December copy again, turn to page 781, and read the article printed there. It should prove of great interest to all who are interested in the Church's business.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

Christmas Greetings to Immigrants

FIVE hundred English Immigrants have received from the Presiding Bishop a letter of Christmas greetings. These are the Anglican churchmen who have landed in America during 1926 and through the follow-up card system of the F. B. A. Division have been passed on to our clergy, called on by them, and definitely attached to their parishes. There are of course a large number of others in like state, but the five hundred are those of whose conditions and addresses our office is sure. This efficient system was brought about and is under the charge of Mr. Raymond E. Cole of our New York City Mission Society.

Bishop Murray has also sent Christmas greetings to the chief Bishops of the ancient Eastern Churches of Europe and the Near East; the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem, the Primates of the Armenian, Syrian Jacobite and Nestorian Churches and of the various National Churches, Greek, Rumanian, etc.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

Japan Needs Christian Literature

WE print herewith a testimony concerning the need for Christian literature which appeared in *The Japan Christian Quarterly*. This publication, a new venture of faith, is edited by the Rev. W. H. Murray Walton, M. A., on the staff of the English Church Missionary Society, who is specializing in "Newspaper Evangelism" in Japan, with distinguished success. He says editorially:

"Literature has proved a far more far-reaching propagandist of radical thought than the most active Bolshevik agent. The extremest elements of society have been quick to realize possibilities and have exploited it to the full. They have taught us a lesson which we cannot afford to neglect. It was the realization of this fact that prompted the Committee on Evangelistic and Social Work to make the recommendation that they did.

"Now to stress the importance of literature in no way detracts from the value of the living witness. But the simple fact today is that the living witness is not enough. By a simple mathematical calculation we can see that every Christian worker in Japan today, man or woman, ordained or lay, Japanese or foreign, is responsible for an average parish of 100,000 souls. The nationwide evangelistic campaign with its far-reaching activities did not touch one percent of the population.

"Now if what had been expended on that had been used for newspaper propaganda, for example, it would have been possible with the same sum to reach ten percent of the population ten times over while a well-written, well-advertised book might cost nothing at all! The continued demand for books by Mr. Kagawa shows indisputably that the nation is ready to receive a Christian lead today in the problems that confront it. But for how long?

"Events today are moving so rapidly that the demand on the Christian Church is for action both speedy and commensurate with the opportunity. Under present conditions literature alone can 'meet that day.' It may be that the recent merger of the Christian Literature Society with the *Kyobunkan*, which has placed in the hands of the Christian Church potentially a really effective instrument, may be God's method to enable us to fulfill his behests."

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Missionary Education Through the Lenten Offering

This is the second of three articles on the Lenten Offering

II. Opportunity

By Frances H. Withers

THIS is the Jubilee Year of the Lenten Offering! Fifty years ago the first Offering was made by the boys and girls in St. John's Church, Cynwyd, Pa. The Superintendent of the Sunday School, as it was then called, proposed to the children that during Lent they should endeavor to gather money for a great Missionary Offering. We are told that the idea was received with smiles by some of the parishioners, with frowns by others. But the children, not being daunted by the skepticism of their elders, started to do their best. When Easter came their offering amounted to \$200. Thus began the movement that was to fire the imagination of the men and women of the Church as well as its boys and girls.

From that small beginning of \$200 given in 1877 the offering has grown to the sum of \$491,696.66 given in 1926. We are thrilled when we think what this means to the Church—not the amount of money, but what the money represents and what it accomplishes in helping to make the whole world Christian. What boundless opportunities are before us of utilizing this force in helping the children to a greater knowledge of, and interest in the Mission of the Church! Fifty years of endeavor behind us. What before us?

The gifts come from all quarters of the earth and from all manner of children. The poor and rich share in it. Boys and girls in Alaska, in Liberia, Hawaii, Brazil, Mexico, Latin America, Philippines, Japan, and China—all these join in the Offering, together with the colored children of the South, the Indians, the children of the mountains, the prairies, the small towns and great cities of the United States.

LENTEN POSTER CONTEST

In Lent, 1926, a Lenten Poster Contest was held for the boys and girls of the Church.

While this contest was not participated in by the children of foreign lands, boys and girls from all quarters of the Church in the home fields took part in it.

As a result of the contest many beautiful

posters were received by the Department. When the committee met to make its choice of the six to be reproduced, it was confronted with the difficulty of choosing the six best from the many of equal excellence. Those chosen will carry out the theme of the Lenten Program.

SPIRITUAL GROWTH FIRST AIM

The Lenten Offering is a great opportunity of the Church to lead its boys and girls farther along the way of sharing with others the joyful task of making Christ known to all people.

If the boys and girls themselves know Christ intimately and lovingly they will feel compelled to make Him known to the world. Hence, we say that the spiritual growth of the children should be the first aim of those who lead them along the way of helping to build the Kingdom. To assist in this, perhaps before Lent there might be a Day of Prayer in the Church School in which all the boys and girls will join in petition and meditation.

During Lent it is hoped that they will gain spiritual strength by using at home *My Prayers During Lent*.

To make the Offering truly informational should be the second aim of the leader. Boys and girls should find out the needs of the world; they should make a careful investigation of them; they should learn how the Church is trying to meet the needs, and how they themselves can make an intelligent response. Greatest of all, they should have an increasing knowledge of the Father's Will for His world and their privilege in doing His Will.

AND WHAT OF THE MONEY?

Will this not come as the answer to the deeper knowledge of Jesus Christ and the needs of the world?

We know that there is no corporate gift in the Church that equals the great outpouring of money that is given each Lent by the boys and girls of the Church, the result of sacrifice and self-denial.

A LENTEN PROGRAM

The Department of Religious Education offers suggestions for a Lenten Program, hoping that the clergy and Church School officials everywhere will acquaint themselves with it.

The theme of the Program for 1927 is *The Way of the Cross*. For the guidance of leaders in helping boys and girls to carry through the Program to follow the Way of the Cross certain material has been prepared, as follows:

A Book: A book of stories, *The Way of the Cross*, used at the Sunday or weekday services of the Church School.

Prayers: A leaflet, *My Prayers During Lent*, for the use of boys and girl at home.

Posters: Six posters in color, to be used in connection with the Study Book at the Sunday or weekday session of the Church School.

A Dedication and Presentation Service: A Service of Consecration is provided, to be held on Quinquagesima, and a parish service for the Presentation of the Offering on Easter or Low Sunday.

Thus we see that giving to missions cannot be separated from other features of Church-School activity. Any School that develops a proper spirit of devotion, loyalty, and service will find little difficulty in this opportunity for larger self-expression and helpfulness. Giving of one's money is giving of one's self. There follows in its wake a greater love for Jesus Christ, an increased knowledge of the Church's Work with a deeper sense of the brotherhood of man.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Speakers' Bureau

REQUESTS for the services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 725.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

Divorce and Desertion

DIVORCE problems meet one every day.

The subject is discussed probably more than any other social question. It is startling to realize that we know almost nothing about divorce as a social question beyond the fact that there are a great many, and more and more continually! Perhaps this is the reason why anybody feels free to discuss the subject. We have no scientific data from which to draw conclusions about the reasons for divorce, or the reasons for the increase of divorce. Therefore, any scientific investigation must be welcomed. Certainly before we can have any assurance about suggestions for a cure we need a scientific diagnosis of what most of us think is a disease in the social body.

In the last year a student in the University of Chicago made a careful scientific study of some aspects of divorce in the city of Chicago for his doctor's thesis. (See article in December *Survey Graphic, City Life and Family Discord* by Ernest R. Mowrer, Ph. D.) He recognizes that a city is a group of communities. He divides Chicago into four kinds of communities, the outside residential community, where the percentage of home ownership is high; areas where immigrant races are living, including certain "slum" areas; areas of apartment hotels and apartments more than single houses, which are located in the more accessible portions of the city with reference to its center; finally, rooming house areas, which include flats and kitchenette apartments.

After a very extensive study requiring an enormous amount of labor, and pages of statistics, Dr. Mowrer comes to his conclusions. They are unusual conclusions because they are drawn from a large aggregation of facts. They can be called a teaspoonful of pure gold ground from a mountain of quartz. These conclusions are: "One may generalize and say that the areas of neither divorce nor desertion tend to be outlying residential areas where the proportion of home ownership is high. Areas of desertion (non-support cases) tend to be immigrant areas, including certain slum areas. Areas of divorce only are, primarily, residential areas not so different from those in which there is neither divorce nor desertion except that residence is in apart-

nient hotels, and apartments more than in single houses. These areas are located in more accessible portions of the city with reference to its center and therefore more mobile and disorganized. Areas of both divorce and desertion are chiefly rooming-house areas, Bohemias, areas of flats and kitchenette apartments."

These conclusions show some very interesting facts. One thing shows clearly that the frequency of divorce and desertion depends on the opportunities for married people to live together under reasonably human conditions. If people live in a home where they have room for their children there is neither divorce nor desertion. When the same kind of people live in apartment house areas they get divorces. When they live in the "delicatessen" areas, in the "kitchenette" areas, they get more divorces.

One conclusion then is reasonably clear. We need to shift our emphasis and instead of pounding always on divorce we need on the basis of these figures to realize that divorce is, in part at least, the result of a housing situation. Given decent conditions for child-bearing and child-raising, divorce, speaking comparatively, disappears. Given no fair opportunity for child-bearing and child-raising, divorce becomes an epidemic. One wishes that preachers and other reformers might bring the guns of invective to bear against the modern housing conditions and insist that we have not only houses but homes.

One feels that these conclusions have some bearing on the general criticism of the Christian conceptions of marriage and the family. Perhaps the reader is familiar with the tiny, ancient Japanese gardens, where whole landscapes with aged oak trees and ancient pines have been dwarfed, so that we have the extensive park with its foliage, its rocks, its tiny streams and its bridges, in a rod of ground. One can imagine the expert gardener who gives his life time to the creation of these tiny parks, growing to the realization that this is the normal garden. So it seems to me that in the disorganization of the family too many of our modern prophets look so long that they conclude the dwarfed and misshapen is somehow an evolution from the healthy normal type of the rural past.

It is also fair to remind those who emphasize the responsibility for child-bearing in marital life that they have an immediate moral obligation to see to it that housing conditions make such a family group possible to the average man.

Has the Church a responsibility to go into the housing business? We will tell about an interesting effort in this direction in our next installment.

Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

By *Grace H. Parker*

Field Secretary of The Woman's Auxiliary

THE December meeting of the Executive Board of the Woman's Auxiliary was held Saturday, December 4, and Monday, December 6, prior to the meeting of the National Council.

Those present were: Mrs. Thorne, president; Miss Weed, vice president; Mrs. Tolman, secretary; Mrs. Payson, Mrs. Robins, Miss Davis, Miss Bussey, Mrs. McGregor, Mrs. Burkham, Mrs. Randall, Miss Sturgis, Mrs. Fisher and Mrs. Boynton. In addition all the secretaries were present.

The two days each began with a Corporate Communion Service for the board. With so much to plan for the Bishops' Crusade and the part of the women in preparing for it, these services brought strength and guidance to those present.

It is of interest to know that thirteen members of the board, and some of the secretaries, are acting as Crusaders, and in view of that fact the February meeting has had to be given up, as these members will all be giving their time to the Bishops' Crusade on the dates the meeting would ordinarily be held. The Committee on the Message and the Bishops' Crusade brought the following resolutions to the board which were passed on as our real responsibility and part in the Crusade:

1. That a small appropriation be made for all literature on the Bishops' Crusade to be sent to women on Diocesan Commissions, and to women crusaders.
2. That the Executive Board express to the Commission on Evangelism the desire to have a list of names and addresses of women on Diocesan Commissions and of accepted women crusaders.
3. That we ask the women of the churches to pray for the women crusaders while they are on crusade service.

It was felt there was a distinctive contribution of women to the Crusade, especially the part they can take following the visits of the crusaders and helping to carry over the message to all the women. There are several ways in which this can be done—the deepening of religion in the home, especially in connection with the training of children; the conducting of intercessory prayer leagues and prayer groups; the training for

a definite part in the Church's program, in parish work and the stimulation of interest among young women communicants and emphasis on the responsibility for Godparents.

Miss Sturgis reported for the Committee on Coöperation with the Department of Religious Education the following requests:

1. That the Christmas Box assignments which have been taken care of by the Supply Department should be returned to the Department of Religious Education if this is approved by the Executive Secretaries.

2. That the Woman's Auxiliary help to increase the numbers of trained Church School teachers, especially in connection with the N. A. T. A.

3. That the Woman's Auxiliary take part in the new movement for adult study of religious subjects—Religious Education, Missions and Social Service.

4. That the Woman's Auxiliary back up the work of Miss Parker among college girls and see that all workers with girl students confer with her.

5. That the Woman's Auxiliary secure a volunteer to make a survey of the religious education of girls in Church boarding schools.

Mrs. Burkham reported that the total amount of the Corporate Gift pledge to date is \$82,000. Of this nearly \$30,000 has been paid in—\$16,000 designated and \$13,500 undesignated.

The board approved the appointment of those missionaries under the United Thank Offering whose names were recommended by the Department of Missions.

In view of the fact that a very satisfactory balance existed in the United Thank Offering, the board asked the council to divide this amount between the salaries of more women workers in the field and certain pieces of work in connection with training now being done by the United Thank Offering workers.

Mrs. Charles R. Pancoast, who is chairman of the Mission Industries Committee of the Federated Women's Boards, spoke to the meeting about mission industries and of the work of this committee.

Mrs. Pancoast urged that some important action be taken by our board, and that a committee be formed under the council in connection with the Department of Missions and the Woman's Auxiliary to investigate the present situation.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address the Book Store, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Remittances should be made payable to LEWIS B. FRANKLIN, Treasurer.

DEPARTMENT OF MISSIONS

DEVOTIONAL

- 50 Prayers for Missions.
- 51 A Litany for Missions.

BRAZIL

- 525 Brazil.

CHINA

- Pen Sketches of Medical Missions in China. 15c.

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Handbooks on the Church's Missions—

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- 105 The Church's Investment in Africa.

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- 401 Balbalasan: A Christian Outpost in the Philippine Mountains.
- 402 Dwellers in the Philippine Mountains.
- 403 The Tirurai Field: the Church's Frontier Among the Pagans of Mindanao.

PORTO RICO

- 501 In the Track of the Trade Winds.

LITERATURE OFFICE

Packets containing literature on any of the above mission fields loaned for two weeks on request. Please state field about which information is desired.

EDUCATIONAL DIVISION

Church Dictionary (new and revised edition). 25c.

- 3056 Program Meetings—What They Are and How to Organize Them.

FOREIGN-BORN PEOPLE IN U. S.

- 1506 Foreign-Born Americans Picture Book. Reduced from 75c. Free in limited quantities.
- 1515 Americans All.
- 1520 How to Reach the Foreign-Born, a practical parish program (Bulletin No. 45).
- 1526 Friendliness.
- 1532 Friends Wanted, A Masque of Christian Americanization. 25c.

- 1533 Neighbors in New York.

- 1535 Ice Cakes.

- 1536 The Nordic Nuisance.

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- F. B. 50, 51, 52, 53, 54, 55, 58, 59, 60, 62, 63, Bilingual Prayer Leaflets in English and Greek, Hungarian, Polish, Swedish, Finnish, Italian, Armenian, Roumanian, Russian, Slovak and Syrian (Arabic). For hospital chaplains and parish clergy dealing with foreign-born. 15c. each.

- F. B. Handbook, Foreigners or Friends. Reduced price, 50c.

Foreigner or Friends. Suggestions to Leaders of Classes. Free.

Note. Send for F. B. A. Free sample Set.

MISCELLANEOUS

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- 970 Do You Know.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

- 5506 Suggestions for Parish and Diocesan Social Service Organizations.

- 5510 The Social Task of the Church as Set Forth by the Lambeth Conference of 1920.

- 5512 Suggested Social Service Program for Diocese and Parish with Three Papers of Constructive Value. (Bulletin 25.)

- 5518 The Door Marked "Exit."

- 5521 A Practical Program for Church Groups in Jail Work. 15c.

- 5522 Plain Points for Parish Practice in Social Service.

- 5523 The Use of the Union Label. The Social Opportunity of the Churchman. (Revised Edition.) 25c; 5 for \$1.00.

- Suggestions for Leaders for above book, 10c.

- Proceedings of First National Conference (Milwaukee), 1921. 25c.

- Proceedings of Second National Conference (Wickford, R. I.), 1922. 25c.

- Proceedings of Third National Conference (Washington, D. C.), 1923. 25c.

- Proceedings of Fourth National Conference (Toronto, Canada), 1924. 25c.

- Proceedings of Fifth National Conference (Manitou, Colorado), 1925. 25c.

- The Motion Picture Problem. 15c.

- The City Mission Idea. An Interpretation by Dr. Jefferys. Free.

- Social Service Through the Parish. 50c. By Dr. Brackett.

- Social Service at the General Convention (1922).

- Social Service at the General Convention of 1925.

- The Search for Peace. By Laura F. Boyer. 25c.

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Main Street and the New Jerusalem.
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2110 Opening Service. (For Preaching Missions.) 50c. per 100; \$4.50 per 1,000.
2112 "The Church's Program."
2115 "What Shall We Do Then?" (Stewardship.)
*2117 Parish Finance Chart. (Analysis of Receipts and Disbursements.)
*2118 Parish Finance Chart. (Analysis of Pledged Income.)
2120 How One Parish Did It.
2121 A Parson's Handbook.
2126 Small Facsimile of Organization Chart. 50c per hundred.
2127 The Presiding Bishop's Parish.
2129 The Rector's Parish, \$1.00 per 100.
2130 Every Member Canvass—Before, During and After.
2131 The Great Adventure for God (four Church School Instructions.)

Maps, set of two, 60c.; one of United States and one of the World.

*Set of two—wall size; 60c. a set. Facsimile. 30c. per hundred.

BULLETINS

- 12 Parish Program Conferences.
40 Group Organization in the Parish.
52 The Parish Organized for Service.

DEPARTMENT OF RELIGIOUS EDUCATION

- 4002 Prayers for Religious Education.
4005 Report of the Dept. of Religious Education.
4010 Certificate of Enrollment, Little Helpers. 5c.
4502 Little Helpers' Prayer for Leaders. Free.
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- 4529 Questions and Answers on Little Helpers. Free.
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4537 Birthday Thank Offering Envelope.
4538 Our Birthday Thank Offering.
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4543 The Little Helpers' Offering.
4544 The Little Helpers' Companion.
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4546 Service in the Five Fields.
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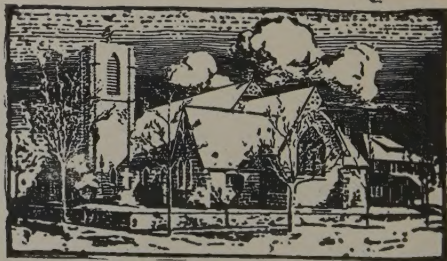
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